THE
WAY
To THINGS by WORDS,
AND
To WORDS by THINGS;
BEING
A SKETCH
OF
An ATTEMPT at the RETRIEVAL
OF
The ANTIENT CELTIC,
OR,
Primitive LANGUAGE of EUROPE.

To which is added,

A ſucceinct Account of the SANSCORT,
OR
Learned Language of the BRAMINS.

ALSO

TWO ESSAYS,
THE ONE
On the Origin of the MUSICAL WAITS at CHRISTMAS.
THE OTHER
On the REAL Secret of the FREE MASONS.

By Mr Cleland

Antiquos auſus recludere fontes.

LONDON,
Printed for L. DAVIS and C. REYMERS, over-againſt
Gray's-Inn-Gate, Holborn. MDCCLXVI.

ADVERTISEMENT.

THE abruptneſs of the beginning of the firſt of the following Eſſays, the confuſedneſs of the Sketch, the inaccuracies and repetitions in it, the incoherence of the whole, will eaſily ſatisfy the readers, if it meets with any, that it was not originally intended for the preſs. "Why then obtrude on the public ſo confeſſedly a crudity? "Why prefer incurring the aukward circumſtance "of needing an apology for a fault which I was at "liberty not to commit?"——In my defence, I have nothing to offer but a truth, which, if it does not intirely exculpate me, will, I hope, obtain a mitigation of cenſure.

It was not only to aſſiſt my own memory, but withal, in order to ſound the opinion of competent judges, on the probability of my ideas upon the ſubject, that I threw them together in the looſe undigeſted manner in which they now appear, with reſerve, on their approbation, to treat the matter afterwards more methodically, more explicitly, more ſatisfactorily; but an incident, immaterial to ſpecify here, having interrupted my application to this ſtudy, with little or no probability of my ever re-

ſuming it, to effect; ſome gentlemen, to whom I had communicated the manuſcript, and who are infinitely above the ſuſpicion of ſuch a cruel perfidy as that of deſignedly miſleading me, expreſſed a wiſh, that the idea of my plan, ſuch as it was when I gave it up, and even at the point it ſtood, might not be totally loſt by a ſuppreſſion. They ſeemed to ſee in it ſome uſeful diſcoveries of literary lights, or at leaſt the ſeeds of ſuch diſcoveries. To their intimation then I have yielded; an excuſe, on this occaſion, not the leſs true for its being ſo ſtale and ſo trite an one.

It has long been, in general, the opinion of the learned, that there was an univerſal elementary language of Europe, which, for geographical reaſons of the extent of territory antiently occupied by the Celts, may be properly enough called the Celtic. This language, which the more primitive it was, muſt be the ſtronger of the energy of nature, muſt alſo in the ſimplicity of its origin have been purely monoſyllabic, a form it was not poſſible for it to retain in the various dialects which ſprung out of it, and in which it at length loſt itſelf. Some branches are only now to be ſeen; the root remains deeply covered. Conſidering then the Celtic as a loſt language, it is the poſſibility of retrieving it that offers a diſcouraging doubt, and not the advantages to literature from ſuch a retrieval, which are inconteſtable. Its various uſes in powerfully aſſiſting conjectures on thoſe antient times in which it muſt once have floriſhed; in illuſtrating dark paſſages in hiſtory; in diſembroiling the chaos of the antient mythology; in reſtoring or fixing juſt definitions in very important points; in diſcovering the elementary foundations

tions of our own living language, at this inſtant in current uſe; all contribute to render it a valuable object of literary erudition.

Yet I ſhould eſpecially have been deterred from turning my thoughts this way, by the number of experiments which had palpably failed, though made by very great men, but that even their errors had proved inſtructive to me. I could obſerve, that moſt of them had miſſed their aim by not having carried their analyſis deep enough. On the other hand, there was a danger of carrying it too deep, ſo as to reduce the language ſought for to nothing but the vague of mere minims of ſpeech, or ſounds of vowels and conſonants. The difficulty was to hit that middle point between theſe two extremes, at which the monoſyllabic conſtitutives of the Celtic diſcernibly take the form of language, and furniſh the roots of that immenſe branch-work into the various dialects, which ſhoot up and expand into diſtinct languages, ſuch as the Greek, the Latin, the Teutonic, &c. with all their numberleſs ſubdiviſions.

My chief attention then was to diſcover and eſtabliſh, on a ſatisfactory authority, thoſe Celtic primitives preciſely at their point of divergence into other languages, before the adventitious variations, by ſyllabic combination, by convertibility of ſound, and other incident diſguiſes, render it extremely difficult, if not impoſſible, to aſcertain them. Proceeding on this principle, had my ſucceſſes, or what I took for ſucceſſes, been no more than a few, I ſhould naturally have aſcribed them to a fortuitous concourſe of ſimilar ſounds, ſuch as muſt be inevitable in the ſmall number of the primitives: but

when, without the leaſt idea of ſyſtematically forcing derivations, and rather conſtantly on my guard againſt that common illuſion of the imagination, from which one is apt to find, in a reſearch, whatever one wiſhes to find, I obſerved, that many words, many proper names, received a reaſonable, clear, ſatisfactory ſignification, from this method of tracing them to their roots, of which alſo a number of thoſe words and names re-actively contributed to fix the genuineneſs; ſo great an harmony of words and things, ſo much coherence, appeared to me to form ſuch a preſumptive proof of the rectitude of my analyſis, as would juſtify my wiſhes of ſubmitting it to the judgment of others, who, while naturally leſs partial to it than myſelf, would alſo diſdain the idea of expecting, in a ſubject of this nature, the equivalent of mathematical demonſtration.

It was not then on a few ſeemingly happy, or at the beſt, rather frivolous than ingenious hits of derivation, that I preſumed to reſt any favorable opinion I might have of the juſtneſs of my principles of analytical operation; but on ſuch a multitude of concurrences of ſenſe, of ſound, of analogy, and of hiſtory, that it was difficult for me to reject the light they united to offer me, or to take it for a mere *ignis fatuus* of the imagination.

Of this I am ſure, that, in the purity of my aim at truth, in my endeavours to eſtabliſh my foundations on ſolid ground, I ſhall, at leaſt, not have deſerved the fate I may poſſibly incur, of paſſing for nothing better than an architect of literary caſtles in the air.

My

My firſt experiment had been made on the proper names in the heathen mythology, to which I had been led by the obvious reflexion that every one of them muſt originally contain ſome meaning, ſome ſenſe, analogous to their character in the fable. It was alſo conſequentially to be thought that, in whatſoever language thoſe ſignificant radicals ſhould be diſcovered, the local ſpring-head of their fiction was implicitly to be ſought. Il was then for want of that analyſis which leads to the Celtic primitives, that *Cicero*, in his Treatiſe *De Natura Deorum*, makes ſo lamentable a figure in his etymological conjectures on the proper names of ſome of the Heathen Gods: whereas the principles on which I have proceeded, furniſhed me ſolutions, which, if they have not all the character of inconteſtable truth, are not, at leaſt, deſtitute of an appearance of probability. They have eſpecially confirmed to me the aſſertion of the antients, that the heathen mythology had a Celtic original. This will, I hope, excuſe to the reader my having begun the immediately-following Eſſay, with the proper names of ſome of the heathen deities, the firſt glance on the liſt of which might, without this previous notice, ſtrike him with diſguſt, as if I meant to carry him back to the elementary learning of a ſchool-boy ſet to ſtudy the Pantheon.

I wiſh I could as eaſily excuſe the arbitrary manner in which the interpretations of thoſe names are preſented, without particulariſing the analyſis, for the reader to judge of the degree of its validity. For, as they now ſtand, they appear to require ſuch an implicit faith, as it would be the abſurdeſt impudence in me to expect. This objection,

jection, ſo very natural, ſo very juſt, it has not been in my power intirely to remove, for the reaſon of imperfection precedently hinted; but I hope it will appear, that I have in ſome meaſure obviated any ſuſpicion of my candor, by the little of the analyſis, and method of operation, into which it has been poſſible for me to enter.

I have alſo given, by way of ſpecimen, the etymologies of a few words in our actual current language, formed on the ſame rules as the others, and like them reducible to their common Celtic origin. I entirely ſubmit them to the reader's own judgment. His own reaſon is all the authority I pretend or wiſh to have. If I had any other, I ſhould diſdain the advantage.

Senſible as I am withal, that the nature of the ſubject is rather ſcientifically curious, than faſhionably entertaining, the little reaſon I have to anticipate any thing better than a cool reception or total diſregard of the many, can be but a recommendation the more to the few in whom a love of literature is not the leſs for the general neglect and ſtate of languor in which they ſee it. They muſt, from inſtances unfortunately too numerous, and too ſtriking, have long been ſenſible, that Faſhion and Taſte are two very different things, and are infinitely oftener at variance than in union. Such will, at leaſt, in their liberal way of thinking, do juſtice to my intention, however they may ſee cauſe to decide that the effect has ſunk under it. That reliance on their favorable conſtruction alone encourages me to hazard this publication; nor will it ſuffer me to eſteem it quite a labor in

vain, this attempt to procure a uſeful produce from a hitherto-barren part of a tree, the whole of which, root and branch, is itſelf periſhing with the cold of the ſeaſon.

A SKETCH

A SKETCH OF An ATTEMPT at the RETRIEVAL OF The ANTIENT CELTIC, OR, Primitive LANGUAGE of EUROPE.

THE Language which, I flatter myſelf with the idea of having in a great meaſure recovered, is preciſely that language alluded to by Homer, which he calls the language of the *Gods*; a name the north-weſtern conquerors aſſumed, under *Bacchus*, who is demonſtrably the *Oſiris* of Egypt, and the *Indathyrſus* of Strabo. It was alſo the language in which *Plato* averred, that the ſource of the Grecian Mythology was to be ſought, as *Solon* had been given to underſtand by *Sonchis* the high-prieſt of *Saïs*, in Egypt. He calls it the language of the Barbarians: but that word in its *primary* ſenſe only meant *(Bar-bar)* a perſon born in a diſtant country. It was, indeed, afterwards abſurdly perverted into a term of reproach, when the primary ſenſe grew to be loſt, and the ſecondary acceptation remained. Thus we ourſelves uſe the word *Stern* in an unfavorable ſenſe: it only

means foreign or ſtrange; *Extern.* However, the following ſhort outline of my diſcovery may ſatisfy a candid examiner, how far I may have pretenſions to have ſucceeded in this attempt: or whether the interpretations of words upon my plan of proceſs (which is the moſt plain, ſimple, and natural imaginable) are not, at the worſt, as probable as ſome he may have occaſionally met with; at leaſt, he will allow, that I have fellow-ſufferers to keep me in countenance. Plato, Cicero, Varro, Voſſius, Iſidore, Gyraldus, Pezron, and many others, have rendered the ocean of etymology infamous for ſhipwrecks, and not without reaſon; all theſe I have named failed, for want of a ſufficient analyſis. As to my own analytical and ſynthetic method, as I am no literary noſtrum-monger, it is with pain that I do not enter on the demonſtration, of which I am much miſtaken, if it is not ſuſceptible. The following vocabularies are only offered as a ſpecimen: but candor obliges me to confeſs, that I have omitted ſome of the names of the Deities, becauſe I had not got at their radical conſtitutives, to my own ſatisfaction; and think it better to confeſs my ignorance, than either to obtrude forced or falſe derivations, or uncandidly lay out for any one's giving me credit for more knowledge than I have as yet acquired: My preſent purpoſe is to ſhew, that I was, perhaps, not out of the way of acquiring it, though compelled to drop the purſuit.

If the reader ſhould, as may very naturally be expected, refuſe his approbation to the following ſheets, which are far from either deſerving or obtaining my own in their neceſſary ſtate of imperfection, I entreat it as a favor of him, to lay the blame intirely on my want of judgment: for moſt aſſuredly in all my etymological inveſtigations, while

while I granted ſomewhat to ſound, a great deal to ſenſe, I left nothing to imagination.

Jupiter. God the Father, or rather the *Good* Father *.

Dodonæus. The Oracle of the Grove. Dodona. The Vocal Tree.

Stygius. Belongs to this Jupiter and not to Pluto, as has been ſaid. It means the *Giver* of *Victory*, for a reaſon that will appear hereafter.

Quirinus. The Protector of the Town.

Vejovis. In the *Manichean* ſenſe, the Evil Principle.

Apollo. The Radiance of the Sun. It is very remarkable that *Apollo* and *Sol* have in the Celtic exactly the ſame ſenſe, an emanation from the eye (of Heaven.)

Pæan. The Eternal Fire.

Titan, The Manſion of Fire.

Diana. The Smaller Light.

Æſculapius. The Ever-ſkilled in Healing.

Bacchus. } The God of the Vintage; he takes
Iacchus. } theſe names, which are at bottom the ſame, differing only in the initial letter, from a wine-veſſel, without impeachment of his dignity; for according to the ſcholiaſt of Ariſtophanes, even the managers of thoſe drunken revels, celebrated in honour of him, were called *Bacchuſes.*

Briſæus,
Nyſæus. } The God of Joy.
Lyæus.

Liber. { The Drunkard. L'yvre, or l'Ibber.
Cum verax aperit præcordia *Liber.*

* It is very remarkable, that the attribute of *Good* for *God*, which is but a contraction of *Good*, is almoſt univerſal. Ζευς, *Deus*, and *Dieu* all ſignify the *Good*. The Egyptian *Theut* is the Good, and with the *paragoge* of *ates* Theutates is the *Good Father*, Th'eut-Dad.

Bromius. The *Roarer.* I had *(ſincerely)* tranſlated it thus, before I found that Pindar had exactly rendered it in the ſame ſenſe Ερι βοας. This circumſtance greatly confirmed to me the rectitude of my method.

Thyoneæus. The Songſter of Joy.

Mimallonius. Comprehends Actor, Dancer, and Singer.

Bacchanalians. Literally means *ſongs* and dances in honor of *Bacchus.*

Dithyrambus. Bears exactly the ſenſe of *Ballad* and *Lampoon,* both which ſignify a Song to be dauced.

If with theſe tranſlations you combine that SEMELE ſignifies RIPENESS, and *Coxa* in the *Celtic* is *at* once a *thigh,* and a *wine caſk,* it ſeems difficult not to think that the mythology of the birth of Bacchus ſtands as follows. To preſerve the *grape* from *periſhing* by the equinoctial ſtorms about the vintage-time in *autumn,* it is in its *ripeneſs (ſemele)* cut from the plant that *bears* it, and lodged in a caſk (Jupiter's thigh) there to *go out* its *time,* till fit for its new birth, i. e. for drinking.

Mars. The God of War.

Αρης. The God of the Sword, under which form he was worſhipped by the Scythians, or northern nations.

Gradivus. Vox Hybrida, *Guerra - Divus,* by contraction *Gradivus.* The God of War.

Bellona. The *war-cry* imperſonated. It was generally ſet up by the driver of the chariot of war.

Juno. The Goddeſs of Marriage.

Minerva. The *Off-ſpring* of the *Head.* Cicero derives it, quaſi *minuit numerum hominum.*

Pallas. The *Goddeſs* of the *Head.* It is very remarkable, that her Egyptian name *Cneph* has exactly

exactly this ſenſe; the *Off-ſpring* of the *Head*. Compertum eſt in *bello* plurimum ingenium poſſe. Sall.

Venus. The Goddeſs of Beauty.

Latona. An imperſonation of the cry of a pregnant woman. It is properly the *Spirit* of LABOR.

Aurora. The Light emerging from the horiſon of the Ocean.

Tithonus. The Reſider in the Water.

This accounts ſurely not unpleaſingly for that appearance of the dawn riſing out of the waves, which gave birth to the druidical fable of Aurora and Tithonus.

Halcyon. The Calm of Fair Weather on the Water.

Saturn. The Seed in the Ground.

Chronus. Time.

Janus. Growth, or the Year. *N. B.* As the ſpring alſo ſerved to determine the ſeaſons, we derive our word *Year* from Εαρ, whence *Ver*, ſignifying *growth*.

Vulcanus. Fire in a Flame.

Erichthonius. The iron inſtrument uſed to open or till the Earth.

Triptolemus. The opener of the Ground for ſowing.

Veſta. Heat. Eaſter. It is very remarkable, that the northern *Celts* preſerved an unextinguiſhable fire. Did not Rome take her *Veſtal* fire from thence?

Cybele. The guardian-deity of Architecture. Heſychius ſays, ſhe was called *Cimmeris*, becauſe adored by the Cimbri (Celtics); he ſhould have ſaid, becauſe invented by them.

Berecynthia. The Deity of walled cities.

Ceres. The Goddeſs of the Harveſt.

Pan.

Pan. Has two very diſtinct meanings: that of Pan, evidently the great *All*; and that of *Pan*, the rural Deity of the Fauns, or young of quadrupeds.

Rhea. *Juſtice*; from the *Ray*, which was the circle drawn round perſons arreſted or arraigned in the name of Juſtice, of which in thoſe days religion was the parent, and incorporated with it. Out of this *ray* or *circle* it was the higheſt of all crimes to eſcape, or to tranſgreſs it till delivered by juſtice. This was called,

Ray-ligio. The being *bound* by the *Ray* †. At this very inſtant, a cuſtom ſomewhat analogous to this

† Hence alſo the *true*, or very likely to be *true*, foundation of the word SUPERSTITIO. The *Druids* or *Magi*, for they are undoubtedly ſynonymous, had annexed to the tranſgreſſion of *Ray* or *Circle* of Juſtice, the terrors of Imps or Spirits, that would run away with the *impious* tranſgreſſors of that holy circle. But when in Italy, or other countries once ſubject to the druidical law, theſe fears became exploded, and the *ray-ligion* ſupplanted by other forms of theology and law, the SUPERSTITION, or continuing to *ſtand* on the *ſpot*, incloſed by the *ray* or circle, became a reproach, or was at leaſt accepted in a bad ſenſe. Here you have alſo the moſt probable origin of the MAGIC CIRCLE; and the *wand* of the *Magician* was nothing but the *bough* uſed in the arreſt; a cuſtom preſerved to this moment in the conſtable's ſtaff, and ſheriff's wand. Here alſo occurs, perhaps, the true primitive reaſon why jurymen, being once charged with the priſoner, could not depart till they had acquitted or condemned him. The trial being in the open air, and the culprit being under no confinement but of the *ſuperſtition* of the *Ray*, or circle of Juſtice, by which he was *ray-ligiouſly* bouud, that bond ſubſiſted no longer on him, after his Jury had once taken cognizance of his caſe: their departure then was conſidered as a termination of procedure, and the priſoner was *ipſo facto*, at liberty: thence the neceſſity of immediate deciſion. The great merit of King Alfred was not his creating, but his reſtoring the antient Laws of Britain, under ſuch neceſſary modifications as the change of circumſtances, and religion required. There is, in general, great injuſtice done to thoſe times, ſuppoſed barbarous, which preceded the Roman invaſion. The Romans corrupted, but did not civilize Britain, and ſubſtituted Laws far from preferable to thoſe they abrogated. What volumes have not been

exiſts

exiſts in Arabia: a circle is deſcribed round a *priſoner* of *war*, which he muſt not quit, till he has ſatisfied the perſon who took him. Nay, a party of his own people or tribe, cannot reſcue him; ſo ſacred is this *circle*, which they call the *ray*, held. You may ſee the account at large, in Prince Cantimir's hiſtory of Turky, p. 165. However, from this Ray, you have Rhea, *Reus*, Rhetor, the Ρήτρα of Lycurgus (whoſe name by the by, in the Celtic, is a *maker* of *Laws*) and moſt probably, *arreſt*; arraign, (*at-ray-in*) This ray being our *bar*, when juſtice was adminiſtred by the Druids on the ſpot, in the open air, ſub-dio, as it was many ages at Athens.

Themis. } Goddeſs of the May, of the Rood (Rod)
Aſtrea, } of *Hiram*, of the *Pole*, of the Wand, of the Ainſty, &c. All the difference between *Themis* and Aſtrea, is that *Themis* means only the ſtaff of Juſtice, Aſtrea the Maypole ſet up.

Nemeſis. The avenging deity, on ſuch as ſlighted the ſtaff of juſtice, the αδικαοι. Δικη was the *touch* of the *wand*, which all who reſpected the laws were obliged to obey.

Adraſte. The angry Spirit, or Goddeſs of the criminals brought to ſuffer at the High-ſtone, or Al-tar.

Mercury. A conductor of the dead, againſt whom he was to bear witneſs, if, when alive, they had falſified an *oath* in juſtice. He was the principal miniſtring duty of juſtice: *Maia*, the *May* or *Rood* was his mother. ATLAS, the Column of Juſtice, was father of *Maia*, Juſtice herſelf ‡,

written on the feudal tenures, while hardly any any thing is ſaid of the allodial ones, which were the laws of Druidiſm, and to which we returned on the extinction of military tyranny?

‡ *Atlas*, in the antient language, ſignifies a *column*. At Athens, among the architects, it was current in that acceptation. Did they take it metaphorically from MOUNT ATLAS? Moſt

The

The *Atlantics* took their name from theſe LAWS of ATLAS, which prevailed over all the north-weſt of Europe, for *ages* before Rome was built. The *Atlantics* over-run Aſia. Solon wrote their expedition in a poem, which Plato ſays, was comparable to the Iliad.

Hermes, and *Camillus*. Mean exactly the ſame, the *God* of the *Landmarks*. But Cadmillus, or Caſmillus, whence the Roman General's name, by corruption *Camillus*, ſignifies the commander of an army.

Caduceus. In Celtic, is the ceaſing of the fight, or more literally, of the ſtroke of battle; and the two ſerpents, twining together, repreſent his office of peace-maker between two countries at war. In Celtic, *Serpent* allegorically ſignifies a COUNTRY, or *land*.

The Greek alſo, led by ſimilarity of ſound, ingrafted another *Mercury* on this, whom they made the *God* of *Gain*; in which laſt attribution it is, that they make him ſo thieviſh and light fingered.

Neptunus. } The Ruler of the Sea.
Ποσειδαων. }

Triton. One whoſe feet the water will bear: a liver in water.

probably not. It might much more naturally furniſh an Idea of a remarkably high mountain's *propping* the ſky. It is not even a forced image, conſidering the neceſſarily poetical turn, of all languages in their infancy. As for the Atlantic Ocean, it moſt probably took its name from the *Atlantics*, or weſtern inhabitants of Europe; for theſe would never have taken it from a mountain in Africa. The northern Celts or Atlantics, were in general followers of the Law of *Atlas*, which was identically that of Aſtrea, of Themis, of Ogygia, which laſt ſignifies the ſtroke, the δικη, of the holy bough, and gave its name to more than one nation in times ſo remote that *antient* and *ogygian* became convertible terms.

Oceanus,

Oceanus. The Head-water. Eau-kean, the waters-head.

Venus. *Beauty.*

Pluto. Signifies literally, the layer of heads (in death.)

Dis. Ceſſation of Life.

Proſerpina. The Earth ſpoiled of its beauty. Δεσποινα has nearly the ſame ſenſe, being Celtic, and not the Greek word for *Domina.*

Phlegethon *. The fiery burning ſtream of the Fever.

Cocytus. The ſob, or interruptions of voice in the agony of Death.

Acheron. The water of great Pain.

Styx. Battle. (Styx peperit victoriam.) The Mother of *Victory.* Thence Jupiter takes the name of *Stygius,* as the *Giver* of *Victory.* The *Gods,* or, literally ſpeaking, the *Goths,* before they went to battle, made *vows,* in caſe of Jupiter giving them *victory*; and in that critical point of time thoſe *vows* were held inviolably *ſacred.* Thence poetically the tremendous ſolemnity of an oath, by the *Styx.*

Cerberus. The Infernal Dog.

Elyſian Fields. The ſubterraneous Seats of Bliſs.

Tartarus. The Interiors of the Earth.

Erebus. The hollow or cavity in the bowels of the Earth.

Libitina. Ceſſation of Life: and with a ſmall alteration in the Celtic, it ſignifies the Goddeſs of *Love.*

Hercules †. One who does great execution with a Club.

* The beauty of this allegory is very clear, in preſenting four capital circumſtances and cauſes of *Death.*

† This word affords a remarkable conjecture. Er-k-ol, in the Celtic, ſignifies a man *club-valiant.* Arkol, ſignifies, in the ſame language, a *diſtaff:* and at this moment, *Arcolaio* is in the

Nymphs. Spirits of the Grove, or of Water; but means always *female* ſpirit among the Greeks: Among the Celts, indifferently both ſexes.

Iris. The *Bow*, or the *Arch* of *Colours.*

Sylvias. Or Sylvan Deities. Of this word the French have perverted the ſenſe, and made their modern SILPHS.

Olympus. The Hill of the Gods, or more properly of the *Spirits*, afterwards called *Gods.*

There are many more words occur to me, but I am afraid, I have already ſpecified too many; ſince I do not join the original radicals, which would ſatisfactorily explain them: but I muſt obſerve, that though the whole mythology is demonſtrably founded upon the Druidical plan of fiction: the Druids not only never gave any other ſenſe than an allegorical one, to their moſt ingenious inventions, but annexed the ſtrongeſt ideas of horror to the prophanation of them, in erecting thoſe imperſonations into objects of religious worſhip. It was the abuſe of thoſe fictions that, in thoſe remote times, bred a religious war.

On the conqueſts of *Bacchus*, whoſe aſſuming that name of an allegorical perſonage was probably of no more conſequence or preſumption, than a Marlborough's bearing the name of John, or any of our kings bearing the Chriſtian name of

modern Italian a *diſtaff*; now, is there any thing very forced in ſuppoſing, that this ſimularity of ſound originally furniſhed the idea of the *diſtaff* being put into the hands of *Hercules*, eſpecially on combining with it, that *Omphale* ſignifies the deceiver of Man, and *Lydia* Pleaſure or Luxury? Is it poſſible, that chance or imagination could produce ſuch a ſolution of this allegorical fiction? And indeed the antients, I ſpeak of thoſe antients long prior to the Siege of Troy, or at leaſt to the æra of that ſiege, ſeem to me to have been led into many of their fictions, purely by ſimilarity of ſounds. What I have ſpecified in the article of *Bacchus*, and many other inſtances to be produced, would confirm this obſervation.

a Saint

a Saint; and whoſe name of office or command was Oſiris (the ſceptre with an eye); his Officers, or companions of arms, intoxicated with their ſucceſſes, or flattered by the nations they had ſubdued, aſſumed or accepted, in a divine ſenſe, thoſe names of preſiding Deities, which they had taken only in an allegorical one, and was probably the faſhion of thoſe times. All of them, however, did not come into this ſchiſm; a part undoubtedly took poſſeſſion of thoſe regions now called Perſia, where the *Druids* of the army received the name of *Magi*, which is one of the official appellatives of the Druids, importing exactly what the word *Manichæans* has ſince ſignified, *Men* of the *Wand*. This accounts for Pliny's inſinuation, that the Perſian *Magi* learnt their doctrine from the *Druids*: it accounts alſo for the rage which the Perſian kings exerciſed againſt the Temples of Greece, and the Egyptian Apis, on the provocation of that idolatry with which thoſe nations had reſpectively deformed the ſimplicity of their Druidical ſyſtem, in which *Veſta*, to this moment, holds ſo great a part: together with the emblems of the Sacred Grove, which I myſelf have ſeen; thoſe ſmall ſticks, ξηρα ξυλα, mentioned by Strabo, Lib. xv. The Parſees call them *Barſſom*.

Nor were the Celts, or Northweſters of Europe, acquieſcent in theſe claims of their brethren to divine honors: they, under the name of *Titans*, which was a nick-name, at leaſt for the Druids dwelling in caves or cells, made a fierce war upon the Gods (or Goths) in which, not prevailing ultimately, the ſpurious mythology triumphed, and was eſtabliſhed in Egypt and elſewhere.

Then it was, that all correſpondence of the north-weſt part of Europe became cut off. This was hiſtorically or figuratively expreſſed in the Egyptian annals, by Atlantis, an iſland of immenſe extent, being ſwallowed up by an earthquake, with

all its inhabitants, which probably means no more than a natural or moral ſeparation of Britain, perhaps both, from the Continent. The Druids, ſcandalized at the uſe made of their own innocent and ingenious fictions againſt themſelves, not only ſhut up this iſland, in the manner of Japan, allowing no reſort but to the *Caſſeterides* (the iſlands of Scilly) for the ſake of commerce, as the Japoneſe have appointed the little iſland of *Deſima* †; but they ſtrictly prohibited the *committing to writing* religious matters, for fear of farther abuſe. The Papiſts have ſince extended the prohibition to *reading* the Scriptures.

When then Julius Cæſar, invited by the domeſtic diſſenſions of *Britain*, invaded this iſland, it had probably undergone, in length of time, changes, as well in its religious as in its civil conſtitution.

Whether or not the *Druids* had, by ſtretching their clerical power too far, provoked ſome powerful Laymen to throw off the yoke, the obſcurity of thoſe remote times does not allow me to aſcertain; but as far as I can, by conjecture, attain to ſatisfactory probability, thus ſtood the condition of Druidiſm, and conſequently of this iſland.

Not more than twenty years before that invaſion, one *Woden*, or *Odin*, had raiſed a party here, to ſhake off the yoke of Druidiſm, and to put the civil power into the hands of the Laity. But he was ſucceſsfully reſiſted by the majority, whoſe attachment to their old laws engaged them to reject the innovation. *Woden* and his partiſans, being over-powered, retired out of the land, and made their eſcape to Germany, where they ob-

† This gives the true ſenſe of *Britannos hoſpitibus feros*, and of PENITUS *toto ſemotos orbe Britannos:* in a ſtricter notion than merely that of their *local* ſituation. The allowance of the Gallic youths being ſent to Britain for inſtruction, forms no exception to this inſular ſequeſtration.

tained a ſettlement, and preſerved their Britiſh manners and language, among the leſs-cultivated nations, which ſurrounded them. *Woden* ‡ did more; he propagated his new ideas of lay-government, and drew the whole north into his party. Druidiſm was every where aboliſhed in thoſe parts, or, at leaſt, received conſiderable innovations. Theſe refugee-Britons were in Britain called *Eſtii*, or *Eaſterlings*, at the firſt ſettled in or about Pruſſia, and under that name known to the Romans, though afterwards, whether by the cuſtom of thoſe times, or by various migrations, they conſtituted, or incorporated with the *Saxons*, who took their name from their arms a *Battle-ax*, as was commonly the practice of thoſe martial countries. *Picards*, for example, means *Iron-pike* men. *Longobardi*, Long-pike-men, or *Halberdeers*, &c. This, however, very naturally and unforcedly accounts for the diſtreſſed *Britons*, ſome ages after, invoking to their aid ſpecifically the *deſcendants* of *Britons*; ſo that the *Saxons* might be properly ſaid to return to originally their own country.

Saxons - *Picards* - *Longobards* -

When, however, the Romans, by ſuperiority of military diſcipline, got footing on Britain, they found in *Druidiſm* a conſtant and an implacable enemy to their uſurpation. They would have been glad to introduce their religion; but to that point, there was an invincible obſtacle in the radical horror and contempt of the natives for a religion formed by corruption, out of their own allegories, which made the names of their Heathen Gods as familiar to them, as Julius Cæſar repreſents; but then, familiar, in a ſenſe that muſt eternally exclude them for reception in a divine one.

‡ I have ſome reaſon to think, that the EDDA, or Icelandic Records, contain *Woden's* ſyſtem of Innovation.

Druidiſm

Druidiſm then, being under every diſgrace and perſecution imaginable, was, if not annulled, ſo greatly weakened, that it gave a fair opening for *Chriſtianity* to enter at the breach, againſt which the natives could not have thoſe violent prejudices that they had againſt the Roman Heatheniſm. And this is in fact ſo true, that moſt undoubtedly, moſt demonſtrably, the firſt *cradle* of the Chriſtian religion was on this iſland, and in Gaul. It was ſpecifically from this iſland that Chriſtianity firſt appeared in ſo powerful a ſtate, as to afford the formation of the beſt part of that army which gave to Conſtantine the imperial crown, and in return for which, he profeſſed Chriſtianity moſt probably, at firſt, on a political motive.

It was *here* then, that, without too much violence to *externals* at leaſt, Chriſtianity got footing, *ſede vacante*. The Croſs took place of the *May-pole* or *Holy-rood*, in the fairs and market-places, with very little alteration of form. Without playing on words, it was literally only *croſſing* the Maypole; and the *Hierarchy* was chiefly inſtituted on the Druidical plan of government. The ceremony of crowning the Holy-rood or May, with the Miſsletoe, performed with the moſt awful ſolemnity, on certain feſtival days, gave birth to the Romiſh adoption of the word MASS, or rather MACE, the celebration of which on Chriſtian principles, was ſubſtituted to it. MISSA is not ſo much as a Latin word. *Miſſa eſt* is nonſenſe.

a good observation on Missa the Mass

But as it is not poſſible for me to enter on all the proofs and arguments neceſſary to ſupport theſe aſſertions, I ſhall proceed, in this poor imperfect ſketch, to ſubmit to the reader's own judgment a comparative and ſuccinct view of the etymological difference between the Greek and the Celtic languages, in their reſpective claims to certain words, at this moment, in uſe, ſome in the

Roman

Roman Catholic ſome in the Proteſtant Churches, and ſome in both.

GREEK,	CELTIC.
Church or Kirk, from Κυριανος, Lord or Maſter. An ingenious French writer has derived *Kirk* from *Quercus*, becauſe an *Oak* was the Druid's ſymbol of Juſtice. It was ſo; but not the ſacred tribunal of *Prayer* and *Juſtice*, which the Stone-circle was. Let the reader judge.	Church or Kirk, from Kir-rock, the Circle of Stones. By contraction *Kirk*, and by corruption Church. It is to be noted, that theſe ſtones, circularly placed, had always a *High-ſtone*, for the ſeat of the preſident, or head judge. It was called the *Stone of Power*. This ſtone ſtood ſometimes ſingle, in which caſe it occaſionally ſerved for the *Altar*, or high ſtone of ſacrifice.
Biſhop, from Επισκοπος, Overſeer.	Biſhop, from B-ey's-op. The *Preſident of Religion*. (Pleaſe to obſerve, that the Religious always included in thoſe times the judicial character.) This muſt ever be had in mind, for obvious reaſons of the ſenſe. The French word *Evêque*, Biſhop, is analogouſly formed of Ey's-vog, in Iriſh and Celtic, a Biſhop; and means exactly the head of the ſpiritual and temporal Law.
Diocese, from Διοικησις, *an œconomical adminiſtration of the poor's revenue*. But is not this rather a violent ſtrain of Synecdoche? This part of a Biſhop's office could never well be the appellation of a Biſhop's ſee.	Diocese, from *Die-ohg-ey*. The High-ſeat of Power, or head-juriſdiction of a diſtrict.

Parochia,

GREEK.	CELTIC.
Parochia, from Παρεχειν, præbere. Is there any ſenſe in this?	Parochia, from *Parreich*. *Par*, a certain diſtrict; *reich*, management.

Pareich's-hom, the *man* of the *Pariſh*, gives, by contraction, *Parſon*.

Parſon-

Eccleſiaſtic, from the Greek, Εκκλησια, Eccleſia, a Church.	Eccleſiaſticus, from *Eccleſia*, which is rather itſelf from an antient Celtic word *Ecgluys*, a place of aſſembly.

tranſlated in the Bible, aſſembly

Martyr, from Μαρτυρ, Teſtis, a witneſs.	Martyr, from MURTER, a man (unjuſtly) put to death: It is in oppoſition to the Celto-Latin word, *Sons*, which in the Celtic implies, a Confeſſion of Guilt from the ſuffering criminal. This ſurely is not a more violent enallage of *a* and *u*, than in *further* for *farther*.
Devil, from Διαβολος. This is abſolutely not even a Greek word: for ſurely to derive it from Διαβολη, Calumny, as Dr. South and others have done, is an inadmiſſible violence to the ſenſe. Calumny is undoubtedly part of the Devil's character, but would hardly give him the name.	Devil, is a contraction of the two primitive words, THE and EVIL. *D'evil*. *D* being notoriouſly often uſed for *Th*. It is antithetical to the word *God*, which is itſelf a contraction of *Good*. *God* then, and D-Evil, ſtand in a contraſt, which forms ſurely too clear a ſenſe for mere chance to have hit. There are fifty millions to one againſt this etymology being a caſualty of ſimilar ſound. The Gaulic word *Deheuce* (Duce) has exactly the ſame ſenſe

ſenſe of contrariety to *Good*. It is the *Vejovis* of the Latins: the *Tibilen* (the evil one) of the Saxons, and the *Arimanius* of the Perſians. It is the *Cacodæmon* of the Greeks: and that, even in their opinion, this ſpirit was the inſtigation to *evil*, appears in various parts of the writings, both of Plato and Homer. *Heroes* a *Dæmonibus* ad *iram* et ſanguinem STIMULATI. See *Marſilius Ficinus* on Plato's Sixth Book de Legibus. What abuſe the *Manicheans* made of the Oppoſition of the two Principles of Good and Evil, I do not pretend here to diſcuſs. It is hiſtorically true, that there were ſuch people as the *Manicheans*, which is one of the many appellations of the ſectaries of Druidiſm: *Paulicians* is another. In 1020 the good king Robert of France, piouſly burnt, about a dozen of them. But that there ever exiſted ſuch a Hereſiarch as *Manes* is painted to us by *Archelaus* and others, I very much doubt. If he was not purely an ideal perſonage, it muſt have been ſome Manichean, who, neither enough the Druid, nor enough the Chriſtian, broke his neck between the two religions, in an unjudicious, unauthoritative endeavour to reconcile them, by ingraftments which neither could bear, and he conſequently came to be equally deteſted by the Perſian *Magi*, and the Chriſtian Prieſts.

Having ſtated a few of the *Græco-barbariſms*, which have got into the Church, and even into our Teſtaments; the very name of which, in the Greek Ευαγγελιον, is far more preſumably taken from the word *Goſpel*, than Goſpel from Ευαγγελιον, or *good tidings*, for very ſufficient and very reſpectable reaſons, I leave the compariſon of my derivations from the Celtic, with the received ones from the Greek to the learned Reader's own candid diſ-

cernment: —I could, I think too, offer not an unſatisfactory account how they got into the Greek Teſtament. But this would carry me too far, in this purely ſummary ſketch. But for the writers of three of the Goſpels, adopting thoſe Græco-barbariſms, there is offered ſo juſt an excuſe in that which Irenæus makes for himſelf, that to omit it here would be even unfair. It is in his preface.

" Ουκ επιζητησεις δε παρ' ημων των εκ Χελτοις διατριβον-
" των, και περι βαρβαρον διαλεκτον το πλειστον αχολα μενων,
" λογων τεχνην."

" You cannot expect from us, who live among " the CELTS, and are converſant in a barbarous " dialect, a poliſhed purity of language?" But even Saint Auguſtin himſelf has been miſled by falſe etymologies, in the ſettling a point of the eccleſiaſtical hierarchy. He derives, for example, *Decanus* from *decem*, on the ſuppoſition of a fact which never exiſted, that that dignitary had *ten* clerks, or religious men uuder his care. The truth is, that *Decanus* is abſolutely a Celtic Term. *D'eycon*, an officer of the law, ſpiritual or temporal. It is what the Gallic writers called *Doyen*.

Nothing, in general, is more falſe, or more forced, than the derivations we adopt, at ſecond hand, from the Gallic or French writers.

They will tell you, that *Curate* is derived from the *Cure* or *Care* of Souls. But in that caſe, would not it be as cheap to ſay *Curantes*, which has ſome ſenſe, as *Curati*, which has none, or a contrary one? No: Curate comes ſurely more naturally from CURAITH, or *Curate*, which litterally ſignifies, in the Celtic, a *Preacher*: and it is very obſervable, that, *Curates*, *Curaites*, *Saronidæ*, all uniformly ſignify the office of *Preacher*, as annexed to the *Druids*. The Latin word *Sermo* is in the Celtic, indifferently *ſpeaking*, or *preaching*, a diſcourſe in ſhort.

The Romans had, in the times of Auguſtus, loſt the ſenſe of the religious hymns, ſung by the Saliar prieſts, and compoſed in Numa's time. In a manner analogous to this, the Papiſts have even loſt the origin of that word ſo important in their Church, CARDINAL. Some will force it from *Cardo*, a hinge. The true meaning of Cardinal, is a Town-arch-deacon, or *Archipreſbyter Civitatenſis*, in contra-diſtinction to a *Country*-archdeacon, or *Archipreſbyter ruralis*, a diſtinction taken notice of in various antient councils: and the analyſis of the word *Cardinal* plainly proves it. *Caër*, or *Car*, a town, *Dean-al*, a *head-deacon*. The Town-arch-deacon, or *Cardinal*.

Nor are we ourſelves clear of having loſt, or ſuffered to be aboliſhed, the true original ſenſe of ſome words now in uſe.

Holy-days derives from YOL or *Yule*-days. The days of celebrating the feaſt of *Yule*, or the grove, in *May* and *December*: now generaliſed and extended to other Chriſtian feſtivals. Υλη in the Geeek derives from this Ul, or Yule, not Yule from Υλη.

The words *Shrive* and *Shrift*, to *confeſs* and *confeſſion*, owe thair original to the criminals being *ſheriffed*, or required to confeſs their crime to the *Sheriff* or Druid preſiding at the execution, before they were executed. The Teutonic word *Biechten* to *confeſs*, and which denotes an impending ſtroke, ſtrongly confirms this. The Latin *Sons* ſignifies the *confeſſing criminal*.

ACELDAMA, which in the firſt chapter of the Acts of the Apoſtles, 19th verſe, is ſaid, in the proper tongue of Jeruſalem, to ſignify *a field of blood*, has preciſely the ſame ſignification in the Celtic. A very learned man denies the word *Aceldama* to be Hebrew, and forces it from the

Syriac. Without pretending to decide that point, I can only ſay, that whether Hebrew or Syriac, it is alſo clearly Celtic. Acelddam, literally tranſlated, is the *Field of Murther*. The Welſh had another name expreſſive of land bought with the money paid for compoſition for murther, *Gwaët-tir*. Land of Blood.

Bartholomew, etymologically written, would be Bar-Ptolomy, the ſon of Ptolomy.

As I am only giving here a few fragments of a once-propoſed work, I do not farther extend this little gloſſary, or ſpecimen, and proceed to a point of literary curioſity, which I confeſs has greatly ſtruck me, without, however, my annexing any idea of impertinent zeal, or of an obſtinate attachment to an opinion which muſt, after all, depend on nothing but ſtrength of conjecture.

I had often ſeen in Verſtegan, and others, that the ſiege of Troy was to be ſuſpected of being no more than fiction, or at beſt a hiſtorical problem; and I looked on this doubt as rather an exceſs of Pyrrhoniſm, than any ways defencible.

It has not then been but till very lately, that I have been tempted to accede to that doubt by various paſſages in antient authors, ſuch as Herodotus, Strabo, Tacitus, Plato, &c. from whom, without their having intended ſuch a conſequence, there may however, in many parts, be fairly deduced reaſons for ſuſpecting, that neither the Iliad and Odyſſey, nor the Argonautic * expedition by Orpheus, are other than Celtic poems, tranſlated into

* A tradition ſubſiſting too ſtrongly, and too irrefutably. of the ſhip *Argo* having been in the northern Seas, the Greek tranſlator has been at the expence of an invention of the Argonauts carrying on their ſhoulders ſome hundreds of miles over deſert tracts and mountainous countries, a ſhip of the FIRST RATE for thoſe times: But there are other reaſons to think this a *Celtic* ſtory. A

the

the Greek. I think the negative is even ſuſceptible of proof, that the Iliad and the Odyſſey could not be originally written in the Greek language. They do not only bear the Celtic ſtamp of Celtic words, but of Celtic Manners, ſuch as never got any footing in Greece. The explanation of this would alone require an ample diſſertation. There is, however, one remarkable circumſtance in favor of the opinion of its being a tranſlation, which I ſubmit to the candor of genuine criticiſm. The Poet occaſionally mentions words in the Greek language, which he ſays were otherways expreſſed in the language of the *Gods*. Now where is the violence offered to ſenſe in the inference of that language being only a language foreign to the Greek, and different from it? I do not enter into a diſcuſſion of all the words: I ſhall only ſelect the word Κυμινδις *, which he ſays the *Gods* call χαλκις. Now, by the moſt plain and natural derivation, χαλκις, in the Celtic, is no other than a *Hawk* or *Falcon*. Pliny interprets it *nocturnus accipiter*: but the *nocturnus* is evidently ſuperfluous.

However, I do not only hold the Iliad and Odyſſey not to be a Greek work; but from ſome paſſages in Mazocchi, Riccobaldi, Lampredi, and eſpecially the Count de Kaylus's works, not to

voyage in queſt of the Golden Fleece, from the Grecian coaſt, to the Black Sea, by the way of Ireland, muſt be a curious navigation.

* The verſe in Homer ſtands thus:

Χαλκιδα κικλησκεσι Θεοι, ανδρες δε κυμινδιν. Hom.

Here Homer is evidently the *tranſlator*, as Virgil is in the following verſe.

Saxa vocant Itali mediis quæ in fluctibus ARAS.

The reader will make his own reflexion. But this word *Ara* alſo proves it not a groundleſs conjecture, that in antient Italy, the language was Celtic. *Ar* ſignifies *ſtone*: it is in that ſenſe the radical of our *quarries* (of ſtone) of *Pearl*, the *Stone in the ſhell*: of *Margarita*, the ſmall marine Stone, or Pearl. It is the French *Pierre*, whence our *Pier-glaſs*.

mention

mention others, I am ſtrongly inclined to think it a Celto-Etruſcan poem, compoſed at a time, that the Celtic language and manners were uniformly ſpread over the whole weſt of Europe, many ages before the foundation of Rome. To build ſuch an opinion on nothing but remote analogies of names, or uncertain traditions, would be indeed ridiculous; but at the ſame time, no ſeverity of judgment preſcribes an abſolute rejection of etymologies, while you allow them no more weight than they deſerve. It is then with all the diffidence due to ſuch an auxiliary argument, that I offer the following few out of many words, which I trace out of that Greek poem into the Celtic.

Troy. A generical name for a town, which at this moment is current in the north-weſt of Europe,
Ilion. Not the name of a Town: but the ſeat of war: thence Troy took its other name, The word *Pergamum* ſignifies a walled town.
Dardanus. The ſupreme Lord.
Aſſaracus. A Charioteer.
Ilus. A warrior,
Hector. Valiant in battle. Plato, departing from his own rules, derives it from Εχω, to poſſeſs. Can any thing be more forced?
Ajax. The conſtant fighter.
Leſtrigones. Eaters of the Slain.
Achilles. The ſtrong in war.
Sarpedon. A Leader of bands of foot.

As for thoſe names which carry their meaning with them in the Greek, they were moſt probably tranſlated by the Greek poet from the Celtic ones, which, by that means, were loſt. But what is ſomething yet more in favor of this opinion, the name of *Homer* itſelf is not a proper name, but a general one, for Bard or Man of Song.

It

It may alſo be noted, that in order to underſtand the true ſenſe of many of the Greek words, which are not proper names, their root muſt be ſought for in the Celtic. I ſhall only ſelect one ſtriking example. ϒλη has its two ſignifications of *Wood* and *Matter*; and as the ſenſes are different, ſo are the derivations. Ul, Hull, or Yul, in the Celtic ſignifies *wood*; Ull alſo in that language, means *full*; whence our word *Ullage*, and the Greek ϒλη, for the *plenum* or MATTER, which word *Matter* has alſo a Celtic original, and ſignifies, *aſſemblage*, compactneſs, in contradiſtinction to *vacuum*.

If any one, however, ſhould imagine that this diſcovery, which I flatter myſelf with having carried ſome length, is nothing more than a dry, dull, pedantic, and, what is worſe yet, an uſeleſs employment of time and trouble, I can, with great truth, aſſure him, from my own experience, that nothing can be more unjuſt than ſuch a prejudice. The words we at preſent make uſe of, and underſtand only by common agreement, aſſume a new air and life in the underſtanding, when you trace them to their radicals, where you find every word ſtrongly ſtamped with nature; full of energy, meaning, character, painting, and Poetry. It has not been ſurely for mere Grammarians alone, that etymology has had its charms. The names of a Plato, a Cicero, a Varro, a Cæſar, of him whom Quintilian calls *Nitidus Meſſala*, of Fontenelle, Dagueſſeau, &c. ſcarcely offer any idea of pedantry.

But even this lame, imperfect ſpecimen has not been extorted from my vanity, but purely from a ſort of national ſpirit. I had obſerved, that ſome French writers were going round and round the truth, and ſo near it, that, humanly ſpeaking, they can hardly fail, at the long run, of ſtriking into it; and this has made me wiſh to leave this humble monument, this inkling of a Briton having got the

ſtart

ſtart of them. Nor is it without ſome regret that I ſee myſelf cruelly compelled, inſtead of the torch I propoſed to carry uſefully into the darkeſt depths of the remoteſt antiquity, to offer only this poor ruſh-light, whoſe feeble glimpſes ſerve leſs to remove the obſcurity than to make it remarkable. In ſhort, I am unhappy in that I can only ſhew what I have been aiming at, and not what I have hit.

Here I ſubjoin a few words, in familiar uſe, which may ſerve to prove, that words are not merely arbitrary ſigns, but are, in their original formation, big with meaning, emphatic and pictureſque; and (to borrow a French writer's happy expreſſion) ſpeak at once to the Memory, and to the Underſtanding.

Billow. A high wave.

A Kernell. The Heart (or Core) in a hull or ſhell.

Virginals. Wires ſtruck on a board.

Harp. Striking wires. This is the radical of Βαρβιτον. The Italians form *Theorbo* out of *the Harp.*

Air. What is all round us.

Dolphin. A Fiſh, that ſhows a raiſed fin: not the *Dorado*, which we abſurdly call a dolphin. It is the *Porpoiſe*, which when it raiſes its back, has exactly the look of what we ſee on medals, and in pictures.

Turbot. A round fiſh.

Butter-fly. A painted Fly.

Swallow. A Bird that hovers over waters. The Latin HIRUNDO is ſtill more expreſſive, and ſignifies in the *Celtic* a bird that takes a *circular* ſweep over waters.

Salmon. A Fiſh that *leaps* in the water.

To Behold. To fix the eye on ſomething attentively. To be-huil, or *be-oeild.* *French Oeil Hobye* —

A Daiſy.

A Daiſy. The Eye of the Day. *Day's-eye.* In Welſh, *Llygad y dydh:* and in Latin *Bellis:* all ſignify Eye of the Day; taken from the form of the flower.

Mutton. The animal that bears wool. Lanigerum animal. In the *old* Gauliſh it was written *Moulton,* but the l *liquefying* as uſual, it came to be written *Mouton:* The M *converting,* by *a general* rule, into *W,* gives *Woolton. Animal lanigerum.*

Fleſh, or *Fell-eaſh.* That which appears when the animal's ſkin is taken off. *Caro* and the Greek Σαρξ, ſignify what is round the bone. Kig (in *Welſh* Fleſh) ſignifies the part that admits the knife.

Knife. A blade that cuts. From *Segan-eaf,* a cutting blade: the Welſh made of it by contraction *Sganif:* the French *Canif,* and we *Knife.*

Beaſt. An animal belonging to the Earth. *Brute* has nearly the ſame ſenſe.

Bird. A creature belonging to the Air.

Carouze. To drink round.

A Nag. A Horſe: the radical is *ag* whence the Latin *Equus* and *Agaſo.* Carthago is the town of the *Horſe, Caërth'ag.* Their medals bore for its Enſign armorial, a *Horſe,* alluſively to a *Horſe's* head, found when digging for the foundations.

Caer-*London.* The *town* of London. In this old Celtic word *Caër* for town, you eaſily diſcover the root of Quirites, Citizens or Townſmen of Rome: and the word *Quirinus* applied to *Romulus,* founder of the *Town* of Rome.

Burthen of a Song. The concluding verſe of a Stanza or Song, choruſed by the company. It might be written more intelligibly *Bordone,* as in Spaniſh. Such Songs were called, Roundelays, Carols, Virlays, and in Latin Carmina. Canere ad *myrtum,* was to ſing in a *round.* The

myrtle took its name from a branch of that plant being commonly uſed in this manner: the perſon who had ſung his ſtanza, with a ſprig of myrtle in his hand, delivered it to him who was next to ſing after him.

Arms. In the ſenſe of limbs. Upper branches. *Brachia* ſignify exactly the ſame; upper branches.

Arms. In the martial ſenſe. *Iron,* for weapon or defence.

Body. The habitation of the ſpirit. *Ligaam* (body) in Dutch has exactly the ſame ſenſe. *Locus animæ. Corf,* or *Corpus,* proceeds on another principle of derivation, and means the *defence* of the *Heart,* or what ſurrounds the Heart.

Soul. The ſpiritual eſſence, or matter; in Dutch the ſame ſenſe ZIEL, whence we have our word *Zeal.*

Europe. The land facing the eaſt. Ευρυς, Eaſt; ΩΨ, aſpect: I need not obſerve, that moſt countries receive their name from geographical circumſtances of ſituation; upon which, one very material remark occurs. Scythæ and Scoti are not only ſynonymous terms, differing in the dialectical pronunciation of the O and the Y; but both mean *high:* the *northern* latitudes being by the antients eſteemed *high:* and at preſent ſpeaking of them, we ourſelves call them *high* latitudes.

Lye. This word has from a particular application been generaliſed. Antiently, when, according to the Druidical law, a charge was laid in a judicial complaint; the anſwer was by the Defendant "He LEYS, in a bad ſenſe: he is *litigious:*" it is not truth, but advantage at law he ſeeks. The antient Britiſh word *Limmer* for *Lyar* confirms this. To *limb* was to *arreſt* with the *wand;* or *limb* a bough; thence our now obſolete and low word *limbo;* to be in the (*Ray*) O or *circle* deſcribed by the wand, which it was penal in the

the higheſt degree to violate. On the Daniſh innovation of reſting *Law* on perſonal combat, a LIE was, ipſo dicto, a challenge.

A Nap. Sleep: It is a corruption of *Ne-up*, expreſſive of lying down. The Greek ὑπνος is probably only the ſame idea invertedly expreſſed, as to the order of the ſyllables.

Neap tides. Tides not *up*; a way of expreſſing tides that do not riſe high.

Lip. The ſlit of the mouth. The Latin Labium; the Perſian *Lab*, have all that ſenſe.

Poll. The *Head.* *Minerva Polias* was evidently the Goddeſs of the *Head*, and I ſhould imagine Ædepol to be more naturally derived from this expreſſion, *On the faith of my Head*, a common oath among the antients, than from *Ædes Pollucis.* In the Celtic it would ſtand thus, *Ayd*, or *Edd-a-Poll.* This *miſ-uſe of Ædepol* ſeems to have produced the word *Ecaſtor.*

Afric. The off-land. AF-REICH. This would be the language of the Europeans, ſpeaking of that country. However, the word *Caffres* is undoubtedly a corruption of *Affrees*, or *Afers*, Africans.

Pigeon. A bird that niches in houſes; diſtinguiſhed from a *Dove*, that properly belongs to trees, though in common uſe confounded with the other. *Dove-cote*, ſignifying a *Dove-hut.* In Latin, the difference is better kept up. *Columba* is a bird that makes its neſt in a *hole*, Colhome. *Palumbes* is a ſtock-dove; or what the French call *Ramier, Pal-home.*

Gore. Properly means *blood* from a wound. Ιχωρ has the ſame ſignification, though it has been extended to *Pus* or *ſanious* matter. *Sanguis* is preciſely the liquid that guſhes out from a wound.

Genteel. A man born to the military, or for war. It has nothing but the ſyllable *Gen* in common with GENTILIS, in Engliſh *gentilitious:* it is in contradiſtinction to *villain,* one not *free* or *qualified* to bear arms. Villain is neither from *Villa* nor *Vilis.*

Caſtle. A houſe or building for warlike defence. It is radically CASE-TILL. *Caſtellum* derives from it.

Chancellor. A *Hand-ſcellor* (ſigillator) a *Hand-ſealer.* I embrace here an occaſion of confeſſing an error. Of two etymologies that preſented themſelves, I, in a public paper, preferred, by miſtake, the falſe one. It means a *manu ſigilli,* as *Amanuenſis* ſtands for a ſecretary or ſcribe.

Oyez, Oyez, Oyez. The Proclamation in a Court of Juſtice, not from the Norman *Oyez* hear: but ſignifies; this is the time appointed for Juſtice. *Oy, Ey, is. Now is Juſtice.*

Parliament. A meeting or aſſembly in order to paſs Laws. A Legiſlative Convention. *Por-ley-mot,* Parlement, in the ſenſe it is derived from the French, is palpably nonſenſe; their parliament being entirely on another foundation diſtinct from ours, which means an aſſembly repreſentative of the whole body of the people: theirs nothing more than a ſett of civil officers appointed by their Deſpote. Our Parliament remounts to the times preceding the invaſion of the Romans, who abrogated that cuſtom, which was afterwards reſtored by our kings, in different degrees, at different periods.

The *Mallom-mot* was an aſſembly of the whole nation, or of all the inhabitants of a diſtrict, convened to deliberate on the public affairs, and to paſs Laws, which were thence called the *Malmutine* Laws, and not from an imaginary *Malmutius,* no more than the *Martian* laws were, from one *Martius:* it ſhould be from *Campus Martius,* the ſame

ſame as the *Mallom-mot*, or *Shire-gernot*. On the indiction of ſuch a national aſſembly, it was the cuſtom to ſacrifice, without mercy, the perſon who appeared at it, the laſt; which was done as a terror to the tardy, and a warning to obey the ſummons. Thence came the expreſſion of *having the Mell*, or being immolated; thence the vulgar proverb, of *the Evil* (ſpirit) take the hindmoſt. This ſeverity was however, at length, ſoftened to a defamatory puniſhment, which was, in the face of the aſſembly, to carry a dog, and to kiſs his poſteriors. This ſhame was held little inferior to death itſelf. Thence that low expreſſion *lag-laſt*, &c. thence the Dutch term of contumely *Hound's-foot*, alluſively to having been the footſtool to a dog (*Hound.*) Thence the French have their word *Honte*, to expreſs *Shame*; thence the Italian word *Vergogna* (*Fer-cagna*) carrying a dog. This cuſtom of *carrying the dog*, was eſpecially inflicted on traitors, whoſe crime was not abſolutely capital, and exiſted in Germany till very lately. There are traces of this cuſtom, to this day, in Poland.

However, the *Mallom-mot* intirely ceaſing, the Perley-mot was probably found more convenient than ſuch a tumultuary aſſembly, and took place of it.

Shame, was originally underſtood in a good ſenſe, and anſwered to the like deſcription of *ingenuus pudor*. The derivation of it is from a cuſtom of the higheſt antiquity. It was among the Celtic Nobility an inviolable rule for a father not to educate his own male children: it was on a principle of regard for their better education, that they committed it to a near relation, or to ſome dear friend, to ſave them from that parental fondneſs which was generally ſuſpected of too much fondneſs to breed them to the hardineſs of military exerciſes. It was in a miſtruſt of this partiality,

partiality, that a father was not allowed to confer *knight-hood* on his ſon. As theſe children then were early taken from the care of the women, and placed comparatively under ſtrangers, it was natural for them, at the firſt, to expreſs, by their looks and behaviour, a ſort of ſhyneſs, which was termed, or excuſed, by the word *Shame* (iſh-hame) the being from home.

Letters. There has been nothing hardly more currently received, than that the Phenicians were inventors of the art of writing. Probably they were ſo; but then there is ſome reaſon to think that thoſe Phenicians were originally an European or Celtic colony, ſo named from their comparative ruddineſs to the ſwarthier Aſiatics, as the Europeans were called by the Americans, the *Red-men*; and that navigation was in the earlieſt ages familiar to the Northern Seas, is highly probable; ſome authors have ſpecifically placed the firſt exiſtence of that art in the Britiſh Seas. However, *Cadmus* is undoubtedly a Celtic word, which has two ſenſes; the *Leader of an Army*, and the *Vintager*. Sanchoniathon is moſt probably a purely Etruſcan word. But be that as it may, the Latin words *Littera*, *Stylus*, *Litura*, appear of Celtic original.

Littera. (L-Icht-ura.) The frequentative act of of ſtriking a letter.

Stylus. Icht-ſ-til, or *Ichſtel*, in Weſh, *Yſtîl.* The tool for writing or ſtriking the letter.

Litura. L' Icht-ura. The act of ſcratching out a letter. In this word the *Icht* has the ſenſe of *raſure.*

Runic. Is by a very common Aphœreſis from Ar-on on ſtone, or metal, thence *Rune.* Our word to *write* is to *er-icht*, where the *er* is frequentative, and the power of the word is in the *icht.*

Caracks.

Caracks. A large ſhip, is evidently from *Curroughs*, the veſſels antiently navigated on the Britiſh Seas: the *vitilia corio circumſuta*, mentioned by Pliny.

Halo. A white circle. It is applied to a meteorous circular appearance round the Moon. Al-white. O the circle. *Halo.*

Felony. Murther of a Man. The puniſhment of this crime being death: all offences that were capital, were called Felony, not from the nature of them, but from community of Sentence; as the word *Guilty*, originally applied to murder or *Kilth*, was extended to other offences.

Handſome. Means *likely*, agreeable to the eye. It is formed on the ſame principle as the Latin *Pulcher*, which is in the Celtic, ſomething that STRIKES the EYE. *B-huil-ich-er*,

Aim. corruptedly from *eying*; to take an *eying* or aim; as *Dawn* is a corruption of *daying*, *Ant* of *Emmet*, Emt, Ant.

Light. *L'eye-icht* ſignifies literally what ſtrikes the eye.

Night. *N'eye-icht*, is a negation of that action on power.

Fat. A ſtate of body owing to eating. It is exactly the *Obeſus* of the Latins. To *batten* or to *fatten*, is the ſame word only with different initials.

Weeds. *Wilds*, or wild growth not produced by culture; the *l* liquefying, makes it pronounced *weeds.*

Conſtable. Is the head-officer of a Staple or Fair, to keep peace. It is equivalent to Head-borough. It has no affinity with *Comes ſtabuli.*

War-horſe. Antiently called Mark, radically WAR-AG. Pauſanias mentions this word *Mark* for a horſe. The Latins made their word Caballus, from the Gallic *Keyffel*, another term ſimply for a Horſe:

a Horſe: whence the French have their *Chevalier.*

Rhetoric. This word is *radically* appropriated to the Bar-oratory. *Oratory* at once included Rhetoric in that ſenſe, and harangues in public Aſſemblies on all matters of government.

To forgive. Means to FORTH-GIVE, or to conſent to delivery from proceſs of Juſtice, or to releaſe from the confinement of the *Ray*, or the Jail.

Pardonner. Has exactly that ſenſe. It is to be here noted, that the Latin word *Carcer*, in the Celtic, is a circle incloſing a man, or perſon arreſted. Jail is corruptedly from Y-ey-ull, or Y'ow-ull, the wooden cage of Juſtice, ſubſtituted to the *ray*, before ſtronger priſons came to be in uſe. They are at this moment temporary confinements, and are called *Cages*; thence the Spaniſh *Jaula*, a Cage.

Acorn. Aik, or OAK-*corn.* The Oak being antiently pronounced *Aik:* as *Oath* was Aith.

May. As for example, you *may*, means it is *lawful* for you: It is the *fas tibi* of the Latins, and both derive from the *May* of Juſtice. As the *Bough*, emblem of the ſovereignty of the Grove, gives the root of *Poſſum*, Pouvoir, POWER; *Bren*, a *Tree*, gave the title of *Bren*, King.

Wand. One of the Druidical *Inſignia* of Power. But as the Druids paſſed alſo for Magicians and Soothſayers, it likewiſe was taken for a *conjurer's* wand. The Greek Μαντευς, implies divination or *magic* by the wand. The ſo famous Conjurer's *Circle*, is the Druid's circle of Confinement, they having annexed to the breaking it, an idea of terror, as if the infernal Spirits or Imps would inſtantly carry away a perſon guilty of ſuch a ſacrilegious Infraction. The word *Magus* ſignifies one who touches with the Wand. *May-ich.* The Latins antiently wrote it *Majicus* (the Man of the Law);

Law); as Cicero wrote *Ajio*, and *Majia*, in continuance of the old orthography before the *g* was adopted into the Latin language.

Tall. Beſides its other ſenſe of *height*, conveyed the idea of *valor*. *Tall-man* was a valiant man, It is preciſely the Θαλερος of Homer.

Majeſty. This word is taken to come from a Latin word *Majeſtas*, which is ſo far from true, that *Majeſtas* comes demonſtrably from the Celtic *May-eſt*, or the *ſtanding May* of Juſtice, which had various appellations, ſuch as *Ainſty*, or *Ainſtoff*, *High-ram*, *Holy-rood*, *Mace*, *Maſs*, and MAST, beſides others. It was eſſentially peculiar to Republics, the people aſſembling round it. It was the center of the *Forum* or *Fair*. Thence the word now in uſe *Mayor*. This *Mace* or May was alſo called *Leam*, or *Imb*, whence *Limb*, Limmer, and *Deempſter*, which is ſynonymous to Mayor. In the antient Etruſcan, it was the *Bough*, whence the word *Power* and *Fouſer*, the *Bough-bearer*, as may be ſeen by an inſcription at leaſt cotemporary to Romulus. The French word *Carrefour*, anſwers to our Market-place round the Croſs or Maypole. *Caer-forum*

To Geld. To caſtrate. The antient writing of this word was *Gell*, whence *Gelding*, a *Gelt-thing*. It means to *cut*. It is the radical of *tailler* to cut: and of GALLUS, a Prieſt of Cybele; thoſe prieſts being caſtrated or cut. A caſtrated bull is to this day, in ſome places of Britain, called a Gale.

Canopy. Any thing ſpread over the *head* for *ſtate*, or to defend it from the *Sun*. The Latins took this word from the Celtic. The commentators have moſt falſely derived it from Κωνωψ, a flea, as if it was to keep off fleas. Juvenal, and eſpecially Horace, have employed this Celtic word with perfect propriety: *it is not ado... to keep off Fle... nor even Fly... Interque but the Sun*

Interque ſigna, turpe! militaria
Sol *aſpicit conopœum.* Hor.

The hardy Veterans of Rome muſt ſee in an *Umbrella* over their General's head, as much effeminacy as we ſhould do in ſeeing a Chineſe ſoldier ſtanding centinel with his muſquet in one hand, and a fan in the other. *Baldaquin* has exactly the ſame ſignification; ſomething ſpread over the head.

More. Among other ſignifications of this word, there exiſted one, now obſolete. It expreſſed the idea of *great*, which is indeed itſelf intrinſically a term of compariſon. *Morpen* ſignified a great or high ridge of a mountain. *Marmor* the great ſea: this was an Archaïſm often employed by Virgil to expreſs the Sea. Some of his commentators have explained it by its reſemblance to *Marble!* Surely Virgil would never have offered ſuch violence to propriety as to give the image of ſtriking oars into marble,

Inſidum remis impellere marmor.
Georg. Lib. I. ver. 254.

N. B. In the Gallic, *More* is written *Mawr* and *Mar More*; but this changes nothing in the ſenſe, which ſtands good in either reading, The Tartars call a tract of land adjoining to the eaſt-ſide of the Caſpian Sea, *Mawr-nahar*, or *near the Sea.*

Weſt. To decline. It is a corruption of *Waſte*, or *Weaſt*, in the ſenſe of *Declenſion.* Thence applied to the Sun. Chaucer employs it as a Verb:

As ſone as the Sone ginneth to West.
Leg. of Good Women, ver. 59.

Oak. The word, whether pronounced *Oak* or *Aik* as antiently, means the tree, the boughs of which were employed for warrants, in the Act of juſtice, for arreſting a criminal or debtor. *Quercus* in Latin implies the ſame ſenſe. But *Robur*, another word for *Oak*, in Latin, gives the idea of its ſtrength, and largeneſs of growth.

Wren. This word ſignifying a little bird, is remarkable for its analogy of ſenſe, through different languages. In the Gallic it is *Bren*, King. In the Latin, *Regulus*, a little King. In the Teutonic, *Koning-Vogel*, the King-bird. In the Dutch, *Koninje*, a little King. *Roitelet*, in the French. Of the reaſon of this *tiny* bird's bearing the royal title, I confeſs my ignorance.

The Off-hand. The right-hand: In Latin it is The Extra. by Syncope *D'extra*, the off-hand. Siniſtra, the *nigheſt* hand.

Travels. *Terr-ambles*, journies by land.

Voyages. Paſſages by ſea. The word *Via*, does not enter into this word, though for ſenſe and ſound ſo ſimilar. The Spaniſh word *Viagem* takes in both, being derived from *Via*. One of the greateſt difficulties of etymology, and which muſt frequently occur, from the neceſſary ſimilarity of the radicals, is, where the radicals of ſimilar or undiſtinguiſhable ſound, preſent alſo two ſenſes ſo nearly alike, as to be almoſt equally applicable to the word of which one is ſeeking the derivation.

Temple. Place for the eyes.

Temple. Place full of the ſacred Spirit.

Honni ſoit qui mal y penſe. Honni in this ſenſe, ſignifies *infamous*. In the Celtic it is *unſung*: now the not being honored with the ſongs of the bards, was, in the antient times, a *negation* of *Fame*, equivalent to *Infamy*. It implied abſolute worthleſſneſs.

This opinion was ſo prevalent, that, according to the antient ſyſtem, which preceded Chriſtianity, and of which the impreſſion remained long afterwards, it was held, that the dead could not be happy till their Elegies were *ſung* by the Bards. May not this be one of the reaſons for the *funeral dirges* ſung at the interment of the Chriſtians? In ſhort, it was held vain to be rich or great, without deſerving celebration:

Dives ager, dives pecoris, *famæque negatus.*
Sil. Ital.

Wolf. A beaſt of the wood. It was by the Romans applied to a Fox, *Vulpes*: and no wonder, for it is a generical name to expreſs a wild animal, or beaſt of the wood. WOL-EIFF.

Year, is literally the *Spring*. Janus has the ſame ſignification, implying growth. The Greek Εαρ, Spring, has the ſame root. Γηρας, old age; γηρων, ſignified age, and a man in *years*; a man that had ſeen many ſprings.

Giant. In Poetry (often) ſynonymous to *Titan*, affords one inſtance of the uſe of etymology towards throwing ſome light into thoſe obſcure fabulous times. Upon the ſtricteſt examination, it appears to me, that theſe words are convertible terms, both meaning the ſame thing; natives or inhabitants of caves, or cells in the earth, natural or artificial. This would give in the Greek Γηγενες, and in the Celtic, *Titan*. *Ti*, dwelling; *Tan*, Earth; but *Tan* alſo ſignifying Fire, the *Sun* took its appellation of *Titan* in this laſt ſenſe. Our word *Den*, and the French *Taniere*, acknowledge *Tan* in the ſenſe of *Earth*; and as this kind of habitation preceded that of houſes of wood, of bricks, or of ſtone, eſpecially in the weſtern parts of Europe, of which there are traces to this day, in Italy, in Germany, in France, and in Britain; at Hawthornden in Scotland,

land, and till later times, at St. Albans, and in other parts of England; I have ſome reaſons to conjecture, that the Party of thoſe who oppoſed their countrymen the north-weſtern conquerors of Aſia, on their aſſuming the title of Gods, were called *Titans*, from this circumſtance of their ſubterraneous habitations. As to real giants, I do not ſuppoſe any one can believe any thing more of their exiſtence, than of that of the *Corniſh Giants*, fabled to have been found on that coaſt by *Brutus*. There is alſo great reaſon to think, that the Druids, many of them, adhered to the antient plan of living in cells, or caves, much in the ſtile of the Anchorets of Thebaïs: thence the old word *Cill*, for a place eſpecially of Inſtruction. The Druids taught their doctrine in caves, even before the times of perſecution. The cave of the Perſian Druid, or Magus Zoroaſter, (Zar-ateſht,) is famous in hiſtory.

Rome. An etymological inveſtigation has led me to a conjecture of the reaſon for that name, the probability of which I readily leave to the reader's judgment. Ρωμη, *Strength*, appearing to me, at beſt, but a forced derivation, and having no lights to guide me to any other, I thought no more of it; till a point of hiſtory afforded me a glimpſe of a more rational foundation; for though the ſound of a word can never eſtabliſh a fact, it may be allowed to corroborate a conjecture. I have in the precedent article obſerved, that ſubterraneous habitations were in the earlier ages much in uſe, through moſt parts of Europe. But in Italy eſpecially, there are to this day extant, many proofs of this allegation: the *Monti-roſſi*, by *Civita Vecchia*; the extenſive cavities, in the Neapolitan dominions; not to mention other parts; and which were apparently

rently not originally deſigned for burial-places of the dead; however, ſome of them might be in after-times converted to that uſe, on ceaſing to be the habitations of the living: but in that ſpot called Rome, thoſe ſubterraneous works, which have been attributed to Tarquin and others, have all the marks of a much higher antiquity. From what Virgil and others ſay of it, there is reaſon to think that it had undergone more than one revolution before Romulus founded his town. It had been probably abandoned, and reduced to a deſert, ſince Evander's time: and independent of the cuſtom of under-ground habitations not being intirely antiquated in the days of Romulus, ſuch cavities as formed ſubterraneous Rome, muſt be a convenient receptacle for that kind of Banditti, of which he was the chief. This premiſed, and I am ſure I ſhould be very ſorry to have advanced any thing repugnant to hiſtory or to reaſon; can there be any violence to common-ſenſe, in conjecturing, that *Rome* might take its name from this circumſtance, of being a ſubterraneous receptacle, or habitation, and be eminently and diſtinguiſhedly known by the uſe made of it for a refuge of outlaws, which would conſtitute, as it were, one family? In ſuch caſe, it would be currently called Rome, a contraction from *Er-home*, a dwelling-under-ground, and by a common *aphæreſis*, *Rome*.

But that I may not appear to exerciſe the tyranny of *Procruſtes*, by lopping or curtailing words, at pleaſure, to ſerve a preſent purpoſe, I ſhall offer here a ſummary, and I flatter myſelf not an unſatisfactory, account of this analyſis.

R is not the only letter before which the initial vowel is ſuppreſſed in the pronunciation and orthography; but it is the letter to which that aphæreſis

is

is the oftenest uſed. In ſuch caſe, *R* virtually includes the power of the removed or abſent vowel. For example, in the word *Ring*, it ſhould ſtand thus, *ir-ing*, the *round thing*, *ir* being in Celtic *round*; ſo is *ar*, or, er, ur, the vowel being indifferent. The ſame eliſion is uſed to the word *roaſt*, which means, meat dreſſed by being turned *round* before *a fire*, all which the word *ar-roaſt* comprehends. *Ar* for the *turning*; *oaſt*, or oghſt, for *cooked*; whence the Latins have their *uſtus*. The Italians in their dialect retain the *a*, and ſay *arroſto*. The word RABBET, which ſeems in point here, is from *Er*, Earth: and *abit*, which, notwithſtanding the ſound of *Rabit*, ſo favorable to my etymology of *Rome*, does not mean *habitation*, but *digging* into the earth, to form its *burrow*.

As to the word *Home*, in the ſenſe of habitation, it remounts to the higheſt antiquity. You will find it in compoſition, in a number of words, in *Domus*, in *Colombe*, in *Palumbes*, the one having its *home* in a *nich*, or *hole*, the other on a *branch*.

This etymology, if admitted, might ſerve to confirm what many authors have advanced with very good reaſon, that Rome exiſted before *Romulus*. And indeed, the very name of *Romulus* ſeems to be derived from *Rome*, and not Rome from *Romulus*, who obtained that appellation from his walling it round, and giving it the form of a town, or *Caër*, whence evidently *Quirinus* was added to his name.

Wedneſday. Friday. Theſe days notoriouſly took their appellation from *Wodin* and *Frea*, ſo that I ſhould have no occaſion to mention them, but to introduce a conjecture ſuggeſted to me by their name, ſupported by hiſtorical facts. Wodin, or Odin, in his very name, includes an oppoſition to the *Religion* of the *Grove*. He appears to have ſhaken off the ſpiritual government of Druidiſm, and

and to have fonnded a religion of his own on military principles. The word *Frea*, evidently ſignifies *Liberty*; alluſively to the ſhaking off Druidiſm; and her being painted with a *ſword*, expreſſes the manner in which it was obtained.

Maſs, or *Meſſe*. I have before obſerved, that this was a Druidical term for the ſolemn rituals, at the elevation of the *May*, or the crowning it with *Miſletoe*, at particular ſeaſons. This naturally gave the name of *Maſs* to all occaſions of public devotion. "*We celebrate a* MASS *of* "*weapons*," ſays *Lodbrog*, the Daniſh King in his *Dying Ode*, a little after the year 800. Upon this, the Annotator ſays, "This is intended for a "*ſneer* on the Chriſtian Religion, which, though "it had not gained any footing in the northern "nations, *when* this Ode was written, was not "*wholly* unknown to them." But, in the name of common-ſenſe, could it be in the character of a dying Prince, compoſing a very ſerious poem, to introduce a *ſneer* on a religion hardly known to him; and to introduce it without any the leaſt occaſion for it? The Papiſts aſſert, that *Miſſa* takes its name from the concluding words to the people, "*Ite, Miſſa eſt.*" But is it likely, that this Barbarian-Latin diſmiſſion from an Act of divine worſhip, ſhould give the name to that act? Is it not more natural to conclude, that they took this name of *maſs*, as they did many others, from the antient Druids? Their word *Noel* for Chriſtmas, not to mention more, does not in the leaſt come from *Natalis*; it ſignifies a ſupplement to the Negation of the Shelter of the Grove, to the Spirits of the Air, the feaſt of which was celebrated in December. In Britain, it is in ſome Places called the *Yule day*, or *day* of the *Holy-rood*, now the Croſs. While I am on this ſubject, I have to obſerve, that our *Epiphany*, or Twelfth-day.

day, ſeems a converſion of a Pagan Inſtitution into a Chriſtian one. Among the antient Britons, the great feſtival of the cloſing year, and the beginning new one, laſted juſt twelve days, from the twenty-fifth of December, to the ſixth of January, our *Twelfth-day*.

Clerk. From the barbarous Latin-word *Clericus*, which is taken from the antient *Cler*, itſelf a contraction of *Caller*, a *Scholar*, or man of learning. I need not obſerve here how perfectly warrantable it is to ſupply, by the ſenſe, the elliptic vowel, ſince the *general* rule is to ſupply it where two conſonants, eſpecially one of them being a liquid, follow one another. The word *Country* is one example. It is a contraction of *Counterry*; there are thouſands of others; and that this was a practice, in remote antiquity, is clear from the obſervation of *Voſſius* (lib. I. c. 17.) that the antients uſed to omit the *a* after the *K*, writing *Klendæ*, *Klumnia*, *Krus*, *Krtage*, for *Calenda*, *Galumnia*, *Carus*, *Cartage*, &c. The *K* in writing implying the vowel, as the ſyncope does in the pronunciation. *Call*, which in our Welſh, to this inſtant, ſignifies *wiſe*, *knowing*, or *learned*, is, in the Latin, the radical of *Calleo*, *Callidus*, &c. of *Skald* (a Bard) in the Scandinavian; of the Welſh *Celfydd*, ſkilled in doctrine, of Σχολια in the Greek, for ſongs or hymns, of Καλοιερος by corruption or mixture of the Celtic *Call* with the Greek ιερος. In our preſent current language it is the primitive of *calling*, in the ſenſe of *learning*; it is the foundation of *Scholar*, *School*, *ſkilled*, and of *Batchelor*, which laſt is a corruption of *baſ-age-caller*, a *ſtudent under age*, to whom it was not lawful to marry: thence *batchelorſhip* came to ſignify a ſtate of celibacy, and batchelor ſometimes a perſon un-married, ſometimes one under

age. To expreſs the puerilities of ſchool-boys, the Spaniſh has the word *Bachillerias.*

Buchanan, Biſhop Lloyd, and other authors, mention the *Culdees* of Britain; a term which they derive from *Colidei*, and to the ſenſe of which I have no objection, though the manner of derivation appears rather forced. Allow it to be written *Caldeys*, and it gives clearly the ſenſe of perſons ſkilled in the laws both human and divine; for in thoſe primeval times they were inſeparable. Cald-Ey. Whether this may be the true *etymon* of *Chaldæans*, I do not pretend to determine: but this is certain, that *Druidiſm* penetrated to the remoteſt parts of the eaſt: and there is great reaſon to think that *Chaldæans* was not an appellation taken from the country of *Chaldæa*, but from the *learning* of the *Magi*, or *Druids* of *Chaldæa*. Not improbably, *Chaldæa* took its name from ſome celebrated eſtabliſhment of them in that country, at the time that northern people (the Scythians) more than once the conquerors of Aſia, governed it before the foundation of the Aſſyrian empire by *Ninus*.

Sabbath. This word has two ſignifications, the one in the Hebrew, the other in the Celtic; the near affinity in which of one to the other, is but a reaſon the more for drawing the line of ſeparation, eſpecially as it accounts for the prevalence of a vulgar error, in the days of ignorance and ſuperſtition.

In the Hebrew, according to Joſephus and Euſebius, the word *Sabbath-day* ſignifies a *day* of *reſt*. The Dutch tranſlate it ſo, literally *De Ruſtdag*. About this derivation then there is no difficulty.

But

But in the Celtic, the ſame word, *Sabbath*, ſignifies a Teacher's or Doctor's inſtruction. The true word is *Sab-aith*, from *Sab*, a knowing-man, or, to uſe the antient term, a cunning-man, or *Magus*, in the ſenſe of *Sage*, or wiſe perſon, and *Aith*, Preachment, Doctrine, or with more emphaſis, *the word*. It is ſtrictly ſynonymous to the Welſh *Celfydd*, ſkilled in the *Faith*, and to the old word *Kel* or *Caldey*. It is to be obſerved, that *Sab*, in the ſenſe of *knowing* or *wiſe*, is the radical of *Sapiens*, and of Σοφος in the Greek, of *Savio* in the Italian, of *Saber* in the Spaniſh, &c. It was alſo, like the word *Good*, employed to expreſs the Deity; thence *Sabaſius*, or the *Being* excellent on *Wiſdom*. The *Sabines* took their name from this pretenſion. In the *Gauls* and in *Britain*, it ſignified preciſely a Druidical teacher; *Sabus*, or *Zabus*, was an Hyperborean word, aud equivalent to *Galeotæ*, or *Caleotæ*, the *Druids* of Sicily mentioned by Cicero.

The word *Aith*, beſides its ſignification of *Oath*, had alſo that of the *Word* (of *God*, or of *Wiſdom*, elliptically underſtood.) It is the radical of the theological term *Faith*, and of the *Icelandic Edda*, which ought to be pronounced like the *dd* in the Welſh, ot the Greek θ, which is, in fact, the form of a double *D*, the one *D* upon the other. ⏀

Sabbaith then, in this combination, ſignifies clearly the *Word*, or doctrine of the *Cunning-man*, or *Wizzard*, neither of which laſt expreſſions were originally underſtood in a bad ſenſe; till the time that the Druidical worſhip being proſcribed, and ſupplanted by the Roman paganiſm, and by Chriſtianity, the private aſſemblies of the remaining adherents to the Religion of the Grove (which being, according to primeval inſtitutions, eſſentially, not only at *midnight*, but, independently of the circumſtance of perſecution, held in caverns, or in the moſt ſecret places) were ſtigmatiſed with the appellation

of nocturnal meetings of witches to worſhip the Devil. The French gave, or rather preſerved, to this reſort, the old name of *Sabbat*; thence *aller au Sabbat*, with which they aſſociate the idea of a thouſand ridiculous horrors, beneath confutation. It is alſo remarkable, that certain points of Inſtruction, or Theſes, agitated in the College at Paris, were called *Sabbatines*, more properly from *Sabbat*, in the pre-mentioned ſenſe, than from their being on a *Saturday*; as in the firſt place, that was not the Chriſtian Sabbath-day; and in the next, thoſe exerciſes were not confined to that day, but indifferently held on any.

The word *Sabbath* alſo affords me an occaſion of hazarding what at firſt view may appear a very raſh conjecture: it is this, that not only the *Chaldæans*, but the *Sabæans*, which I take to be ſynonymous terms, or nearly ſo, are deſignations not of thoſe countries, whoſe names they bear, but of profeſſion, *non ex gentis, ſed ex artis vocabulo.* rather the laſt.

Druid. A very ingenious French author, in a treatiſe lately publiſhed on etymology, gives a great many reaſons for his acquieſcing in the derivation of this word from the Greek Δρυς, which is itſelf only the antient generical name of *tree* greciſed, and given to the oak, κατ' εξοχλω: a derivaion which has met with ſuch general acceptance, on account of the well-known veneration of thoſe prieſts for that tree. To thoſe reaſons he has adduced, I could add ſtill other confirmative ones; and yet I confeſs myſelf not ſatisfied with them. The method of analyſis on which I have fallen, offers another ſolution, which I prefer purely for the greater ſimplicity of its meaning, in its deſignation of their prieſtly function. *Druid* then, I ſhould imagine, derives more naturally from D-Er-eud, the *Man of God*, or

what we now currently underſtand by the appellation of *a Divine*. In confirmation of which, it is to be obſerved, that in the more northerly regions they were called *Drotts*, a contraction of *D' Er-Gotts*: for the *G* was antiently only the aſpirative *H*, and pronounced probably as we pronounce *Port Mahon* for *Portus Magonis*, or as the Spaniards gutturally pronounce it to this moment in Don *Jorge*, Don *Horghe*. In the Welſh *Dewin* is a diviner, a ſoothſayer, a wizzard, which names were afterwards given to the Druids, opprobriouſly, though originally terms of reſpect; but I ſhould think it difficult not to ſee in that word *Dewin*, the Man of God, the *Divine* in ſhort.

Cadaverous. From *Cadaver.* I introduce this word purely as an inſtance out of many that come to us from the Latins, who themſelves took them from the common fountain, the primitive Celtic. *Cadaver* is ſpecifically the *Corpſe* of *a Man ſlain.* The word is a definition. 2 -

Miſsletoe. According to the neareſt conjecture I can form, means the bough that crowned the Maypole.

Trophy. From the Τροπαιον of the Greeks, whoſe Grammarians derive it from Τρεπω, the ſpot where a vanquiſhed enemy *turned* his back and ran away, In the firſt place the etymology is *falſe*, in that they equally erected a *trophy*, if the enemy did not *turn* and run away, but *fought* till they were killed or taken priſoners. In the *Celtic*, Τροπαιον is *armour* hung on a POST. Is not this rather a more juſt definition? 2 -

Gravel. Small ſtone. This is a corruption of a frenchified Celtic word *Gravier*; the original of which is, GRIE-PIERRE, ſmall ſtone: it is made analogically to *arena*, ſand, or ſmall ſtone. *Ar*, ſtone; *in* or *een* diminitive; *areen*, or *arena*. Thus

The Grit- the small particles of our Stone

our figurative word to be *gravelled*, means to be *ſtranded* or *a-ground*.

Mind, is ſtrictly the *Mens* of the Latins. It is one of the variations of the word expreſſive of the head, *Ken*, *Gen*, *Men*, or *Pen*, from which laſt the French word *Penſée*. *Men* is the radical of the firſt ſyllable in Minerva, which in the antient Etruſcan was ſpelt *Menerva*. *Animus*, in the ſenſe of *Mind*, acknowledges a different derivation, being from the Greek ανεμος, an *imp* or *Spirit*. The *Wind* was figured by a winged image, as may be ſeen in the temple of the Winds, ſtill extant at Athens. *Anima* was *breath*, or, metonymically, *life* itſelf.

Luck. Aſpect of the ſtars. The origin of this word remounts to the higheſt antiquity. It is ſcarcely conceivable, how antient and how extenſive this idle notion, to this moment, is of the power of a *look* of the ſtars (for ſo *luck* ſhould be etymologically written) over mankind. When it ſtands ſingly, it is, by antient cuſtom, taken in a good ſenſe: as *ſucceſs*, the adjective good being underſtood:

is Look, Lithe -

"Libertas quæ ſera tamen *reſpexit* inertem."
Virg.

But this *look* from human creatures is generally taken in a bad ſenſe of faſcination. The Arabians and other Aſiaticks, even in theſe days, ſtand in the higheſt dread of what they call an *evil eye*. The word *Envy* literally ſignifies an *evil eye*. The old provincial word *warlock*, for a *wizzard*, imports, a man that has power to bewitch with the eye, or *look*. In Ireland, they have a vulgar expreſſion, *bad luck to you*. The word *Look* itſelf is indifferently a *ſtroke* of the *eye*.

5 Diligent.
nescio quis teneros oculus mihi fascinat agnos

Diligent. From the Latin word *diligens*, which is itſelf from the Celtic *di-lig*, not lazy; *Di* privative *lig*, lazy. *Laſt* is a contraction of *laggeſt*, the *g* being guttural: thence the vulgariſm *laglaſt*. Nothing was commoner than definitions by privatives. Dwarf from *di-arf*, not grown; *Di-up*, not *up*, or *deep*. *Nain* (in French) a dwarf, from *ni*, negative, and *ain*, growing.

Parley, from the French *parler*, contractedly from *parole*, *par-ow-al*, utterance from the mouth, *par*, through: *ow*, mouth; *al*, talk.

Earth. The radical of this word is *Er*, whence with the Celtic prepoſitive *t*, and the Latin terminative *a*, proceeds *Terra*. The Greeks called the dead Ενερoι, *in earth*, which correſponds exactly to our word *buried* (radically *berried*) or in the earth.

Honor. Derives from the Genitive of the Latin word *Honos*, which the Romans alſo ſometimes wrote *Honor*, without either's affecting the true etymology of the word, being compounded of the two words *Hone* and *Os*, or *Or*, praiſe. *The Song of Praiſe.* This was originally reſtrained to military glory. In proceſs of time, it became generalized, and ſignified the Praiſe of any Thing.

—— "Honos erit huic quoque pomo." Virg.

This Apple too ſhall have its Song of Praiſe.

Os, for praiſe, was retained in the Latin, in the pureſt age of Latinity. Perſius employs it in that ſenſe. *Os populi meruiſſe.* The French, in the old language, by prefixing the *l*, or *le*, made *Los*, praiſe. The Latin word *Laus*, for Praiſe, is the ſame word, and formed on the ſame Principle.

ciple. It is the radical of our word *boaſt*. Aulus Gellius tells us, it was ſometimes uſed for diſpraiſe; ironically, no doubt.

A Count. This is one of the many words of which Etymology aſcertains the ſenſe. It has nothing to do with the word *Comes*, into which it is ſo currently tranſlated. Some French authors have done the juſtice to this title, to obſerve, that *antiently* it was *ſuperior* to that of a *Duke*. For this they inſtance *Brittany* in France, which had its *Counts*, on equal footing with *Kings*. But they do not aſſign, or perhaps did not know, the reaſon. *Count* and *King*, or rather *Kyning*, of which *King* is a contraction, are only dialectical differences of pronunciation. Conte, Conde, Koning, or King, all mean the HEAD, in a figurative ſenſe, and are ſtrictly ſynonymous. Time and Cuſtom have introduced the difference, which is now eſtabliſhed. However, nothing is more demonſtrably true, than that, whether *Counts* or *Kings*, the title was no more than a deſignation of a *Chief* or *General*. When there was a number of them, federatively united in ſome common cauſe, there was commonly elected one who was called King, κατ' εξοχην. This ſyſtem was originally that of all Europe. The Etruſcans had their Kings, who were called *Lucumones*, by a barbarous Latiniſation of the Greek word ηγημωνες, Leaders; the adventitious *l* being a common prepoſitive. Over theſe, in time of wars, there was a *King*. They deteſted Deſpotiſm, the horrors of which were in France an innovation introduced by the ſervility of the Gauls, who, having long tamely born the yoke of the Romans, on their changing maſters, by paſſing under the domination of the Franks, inſpired the Kings or Leaders, of that once free-

as Agamemnon

nation,

nation, with the ideas of aping the arbitrary government of the Roman Emperors; and, in fact, the preſent French State is a pure ſtratocracy, of which their King is the Generaliſſimo, to whom the civil authority and laws are ſubordinate.

To Cancell a Bond. Some have forced the word *Cancell*, in this ſenſe, from *Cancelli*, a kind of lettice-work, made by way of defacing the writing, by ſtrokes a-croſs; but the probable etymology is, that Cancell is a corruption of GAINSCEL, or *gain-ſeal*, to deſtroy or take off the *ſeal* of a *bond*, in which its *force* conſiſted more than in the ſignature; the appendage of the ſeal being antiently in deeds and charters ſufficient, without the ſubſcription of the parties. In thoſe days, very few people could write. So that to *gain-ſeal*, is in the nature of to *gain-ſay*, importing contradiction or nullity.

Prop. A contraction from *Bear-up.*

A Hackney Horſe. From the French word *Haquenée*, derived from the old word *Acq*, a Horſe, and *Chinea*, to bend, a horſe broke to bend the knees by way of homage, like the Palfrey preſented to the Pope in hommage for Naples. Thence *Hacchinéa*. The French uſed the term in deriſion of any *ſtumbling horſe.*

Valet. Is a contraction of *Varlet*, a young man. *Var*, man; *let*, the diminutive.

Harlot. A contraction of *Whorelet*, a little drab, or courtezan.

Earl. A corruption of *Eral*, a *leader in war*, and in that ſenſe, a title of Honor. It is alſo the root of *Carolus* and of *Harold*, both the ſame name, under a dialectical difference. The Danes pronounced it *Yarl*, in the ſenſe of a chief in war.

General. is *Ken-er-al*, or head-leader.

William. Is alſo a head or leader of war; and not from a *gilt helmet*, as it has been deduced.

Worſted. As for example, *Worſted Stockings.* Mr. Johnſon derives this word *Worſted*, from *Worſted*, a town in Norfolk, famous for the Woollen-manufacture: but is not *Worſted* rather a corruption of *Wool's-thread?*

Salt-cellars, Cellars, a corruption of the French word *Salieres*, things to hold ſalt.

Menſtruum. This Celtic word latiniſed, and adopted by Phyſic, for a technical term, is in the original, MINSTER-EWE, the *ſolvent liquid*, or rather the liquid that acts by ſeparation of the *minima*, all which is expreſſed by the word *minſterew.*

Chimiſtry, or *Chemiſtry.* Without here attempting to ſhew the nonſenſe, or at beſt, the improbability, of the various etymologies given of this word; I ſhall only offer mine. Chimy, or Chimie, derives from *Kheym*, fire; it is the radical of the Portugueſe and Spaniſh word *Queimar* or *Quemar*, to burn; and ſignifies nothing more than any operation by fire. It is with no more than a provincial difference of ſound, to be found in *Caminus*, the *fire-place*, or *chimney*, it alſo ſignifies the *ſmoke* produced by fire. I happened to mention this before a very ingenious gentleman, who ſeized it immediately, and with the quickneſs ſo natural to a juſt analogy of ideas, made me obſerve, that, on this foundation the *chimæra*, or monſter, πνεϰσα πυρ, breathing *fire*, as Heſiod paints it, might include this radical, *Cheim*, fire, and *aër*, breath. Without a pun then, if this etymology ſhould appear no more chimerical to the reader, than it does to me, who adopt it the more readily for its not being my own, it will add one more proof, to many, of the power

power there is in one truth, to ſuggeſt a number of others.

A Petechial fever. A fever characteriſed by ſmall ſpots. This is exactly the *Celtic* definition: PETICH, ſmall ſpots or eruptions. The phyſicians have latinized it, and term it *Febris Petechialis.* The word *Fever* itſelf, does not come from *Febris*, but *Febris* from *Fever*, or *Feu-er*; *Feu*, Fire, and *er* augmentative. The natural fire or heat preternaturally increaſed.

Scurvy. Has furniſhed the barbarous Latin word *Scorbutum.* It is in the original language ESCOR-BEE, *eruptions* on the *ſkin.* Thence it has been, from that general ſignification, reduced to expreſs a particular malady.

Synovia. Is another technical term adopted by phyſic, to expreſs that matter which lubrifies the articulations of the bones. It is a corruption from *Shin*, or rather JOIN-SOOTH: for *Shin-bone* is itſelf a corruption of *Join-bone* (tibia) in ſhort, *Synovia* is ſtrictly *Joint-oil.*

The Thruſh. (*Rougeole.*) Is a mongrel corruption of two words coalited, *The* and *Rouge.*

Raſh. Is a corruption of the French *Rouge.*

Carminative. Surely not from *Carmen*, a Charm, but from *Car* or *Gar*, to *compell* and *win*, *wind*, the *w* converting, as it moſt frequently does, into the *m.* *Carroway* Seeds is a corruption of *Garwin* Seeds, or ſeeds that promote the expulſion of wind.

Meazzles. This word is purely Celtic, and to be etymologically written, ſhould be *Mees-ulls*, or *Wees-ulls*, ſmall riſings or ſpots. Nothing is more common than the converſion of the *m* and *w.* This enallage does not only take place from one language to another, as *with* in Engliſh is ſounded *met* or *mit* in Dutch: but cuſtom has intro-

duced it in Engliſh words in preſent uſe. For the old word *ween*, to think, we ſay *mean*. For *wean* alſo in the ſenſe of *little*, we ſay *mean*. There are many other examples of this.

Wedding. Is a corruption of the word *Bedding*. "*With this Ring I thee wed*," was a formulary long prior to Chriſtianity; it meant, "*With this* "*Ring I thee bed*," or have a lawful right to admiſſion to your bed.

Thing (*Res* in Latin, *Choſe* in French). Furniſhes here matter of not uncurious obſervation towards throwing a light into the etymology of many antient words, now in common uſe. For want of ſufficient reflexion on the formation of languages, we are too apt to miſtake certain compound words for monoſyllables. *Thing* is compoſed of the prepoſitive article *the*, and the old word *en*, which ſignifies *entity*; the final *g* being like the *t* and *d*, purely a common paragogical *terminative*; and here uſed to fix the naſal ſound of the *n*. *Think*, which is formed of *Thing*, on the ſame principle as *reor* is of *res*, is compoſed of no leſs than *three* ſyllables, coaleſced into one, *the-en-ak*; that is to ſay, in a paraphraſive tranſlation, *I do make the Thing out to be ſo*. *Ak* is the radical of *make*, of *ago*, and of thouſands of verbs in the *active* ſenſe. But to give other examples of the coalition of the prepoſitive particle *the*, with the ſubſequent word, I offer here the few following ones.

A Thaw. The-aw, *water*. q. d. The water returns; or liquefaction.

Thorp. *The-urb*. Town. *Dorp* is the ſame word.

Theorbo. *The-harp*.

Thruſh (as before obſerved). *The Rouge*.

Tag. *Th-ag*, or point.

Top. THE-UP, or ſummit,

D. Has

D. Has often the ſame power as *th*, being a provincial expreſſion of that particle. Ex. *Dowgate. The-ow* or water-*gate.*

There are thouſands of examples of ſuch coalitions, a juſt attention to which is of great aſſiſtence in diſcovering the true origin of words. The particle *to* is alſo ſometimes taken into a ſubſequent word.

To Twit, is but a corruption of *to hit.*

A Token. A Subſtantive compounded of the particle *to*, and the Verb *ken*, to know, a *thing* or *token*, by which *to know* the truth of a meſſage, &c. a credential.

Echo. This is neither a Latin nor a Greek word, but purely a Celtic one. The *Stroke* of the *Voice. Vocis percuſſio. Ick*, ſtroke; *ow*, voice.

Phenix. Of the exiſtence of ſuch a bird, there can hardly be a doubt, after the mention of it by *Herodotus*, by *Tacitus*, and by many other grave authors; ſuch as St. *Cyril*, St. *Epiphanius*, St. *Ambroſe*, *Tertullian*, &c. The point then only is, to ſift the fabulous part from the real, which will reduce it to the terms of great probability and ſimplicity. The account, ſtripped of the impertinent admixture of falſity, is no more, than that there was a bird of a remarkable beautiful plumage, the predominant color of which was *Red*, brought from the Molucca Iſlands, antiently, from the eaſtern ſituation, called the Iſlands of the *Sun*, which bird was probably of the kind we now call the *Nooree* or *Loorie*; and in thoſe early ages, when the navigation of the Arabians, who had an intercourſe with thoſe iſlands long before any Europeans, was as yet in its infancy, the ſingularity of that bird, and its not being brought to *Heliopolis*, above once in five

hundred years, have nothing of the marvellous, except their ſerving for the ground-work of the adſcititious fictions of circumſtances, ſo fit to prove the paſſion of mankind for inventing abſurdities, or its weakneſs in ſwallowing them. But when the marvellous entirely vaniſhed, by its being better known how the bird could come to Egypt, it not only became no longer worth mentioning, but ceaſed to be an object of curioſity, or of importation; ſo that a *Looree* would now be perhaps as great a rarity in *Grand Cairo*, as it ever was in *Heliopolis*.

Britannia. This word, which has employed the conjectures of ſo many etymologiſts, none of whom ſeem to have hit on a probable or ſatisfactory ſolution, admits however, a very natural one, reſulting from a plain analitical proceſs:

The Syllables *tan* or *tannia* (ſignifying merely *the land*) as in *Mauritania*, *Tingitania*, *Luſitania*, *Aquitania*, *Farſiſtan*, *Indoſtan*, *Mogoliſtan*, &c. being rejected, the word *Britannia* is reduced to no more than *Bri*, a word preſenting no ſenſe in any known modern or antient language. But on a farther decompoſition you diſcover, that in the original language of Britain, *i*, ſignified an iſland, (Lhwyd's Dict. p. 71.) If then you allow yourſelf a liberty of judgment, which thouſands of examples authoriſe, to reſtore the elliptic vowel, between the *B* and the *r*, the vowel *o* will, without any violence, give *Bori*, the northern iſland, thence Boritannia, and by a contraction common to moſt languages, *Britannia*; a name, which in that ſenſe, was alſo given to Ireland, both the iſlands being called by many authors, ſuch as *Catullus*, *Pliny*, *Chryſoſtom*, &c. *Britanniæ*, in the plural number, or *northern iſlands*. *Ierne*, another name for *Ireland*, ſignifies only the *ſmaller iſland*. The Greeks and Romans might

might have long employed the *appellation* of *Britain*, without ſo much as knowing, that it ſignified a *northern iſland*. It is on the foot of this etymology, that the *Druids*, among the various appellation given to them, had that of *Boreadæ*, or perhaps better written *Bor-ei-adæ*, North-iſlanders.

I cannot diſmiſs this article, without mentioning a doubt which I propoſe, with all the diffidence due to a conjecture ſo ſlightly grounded. *Camden* quotes *Servius* and *Claudian*, who (he ſays) copied *Servius*, for an authority to ſuſpect, that this iſland was once joined to the Continent. Without in the leaſt adopting this opinion, I may add, that ſome geographical obſervations on the form of the two ſhores and the interjacent banks rather favor this aſſertion. But if the account furniſhed by Plato, of an immenſe Atlantic iſland having been ſwallowed by the ſea. in conſequence of an earthquake, which left the violenteſt marks of ſuch an ingurgitation, be not wholly a fiction, to expreſs figuratively the hiſtorical truth of the Druids having ſhut up this iſland againſt all foreigners reſorting to it without their ſpecial permiſſion, this paſſage in Plato, purified from the falſities with which the Greeks uſually adulterated all their hiſtory, will preſent not only nothing extremely marvellous or incredible, but afford a tolerable light to fix the epoch of this diſruption.

The tract of land ſeparated from the Continent, was probably named Atlantis, the appellation of iſland being adventitious to it, after its diſruption, and prior to that of *Britannia*, which it ſubſequently received. The mention of its immenſity, as being larger than all Europe, might be owing to two reaſons, neither of them forced, and were perhaps both united.

In the firſt place, in a ſhock of ſo tremendous a nature as that which could produce ſuch a ſciſſion,

it

it might extend its violence to the dividing Ireland from Britain at the north-part of it, or, without laying any ſtreſs on that ſuppoſition, even this iſland's own magnitude ſingly might ſuggeſt to a Greek ſuch an amplification. To whom are not their credulity and their paſſion for hyperboles known?

Secondly. As the ſhutting up of Britain drew after it the cutting off the commerce of the Southern parts of the continent, with immenſe tracts in the north, with Scandinavia for example, which paſſed with the antients for an iſland, that conſideration might alſo enter into the account.

However, no one can imagine, the texture of this globe conſidered, that an iſland exceeding in bigneſs all Europe, could be ſwallowed up, with all its inhabitants. The figurative diviſion of it then, which followed the natural one, muſt be all that is meant by that expreſſion, unleſs you will admit the additional excuſe for it, that the tract once called Atlantis, was ſwallowed up, by its name merging in that of Britannia, or the (now) northern iſland.

As to the *Epoch* of this diſruption, ſuppoſing it to have taken place, it muſt have been about ſix or ſeven hundred years before the firſt Olympiad, or 1500 years before the Chriſtian Æra, and not many years after the firſt expedition of the northern Gods into the Eaſt. Egypt, which was ſtrongly in the party of the *Gods* againſt the *Titans*, or *Druidical Celts*, ſeems to me to have ſhut up her ports againſt ſtrangers, either by way of repriſals, or of imitation of the *Druids*, who had ſequeſtered this iſland from the reſt of the world. and therein, virtually, all that part of the north that followed their laws. What likelihood there is in this, or any of theſe conjectures, I readily ſubmit to the reader, who will hardly refuſe his indulgent conſideration of the great diſadvantage of treating theſe remote

points

points on ſuch glimmerings of perception, by the light of a few disjointed paſſages, and fragments of literary monuments. At the beſt there is no reaſoning from them, but, according to the greateſt probability, or analogy, which *Strabo*, with ſuch elegance and nerve of expreſſion, calls εικολογειν. And, after all, none of theſe conjectures are articles of faith.

Having, in the foregoing part of this eſſay, produced a few examples of the reſult of my analyſis, and not having it now in my power to give the proceſs of it at large, with the reaſons on which that proceſs is founded, or to puſh the diſcovery as far as I could wiſh it: there remains nothing for me but to offer all the ſatisfaction I can, in a ſummary view of my plan. By this, I hope, at leaſt to eſcape the blame that ſo juſtly fell on the Pruſſian Profeſſor, *Muller*. He had, with an air of literary quackery, boaſted of a *noſtrum* for coming at the univerſal language, and died, while he was meanly enough chaffering for a pecuniary conſideration for his divulging it. Many, with ſome reaſon, and without much uncharitableneſs, ſuſpected him of having out-promiſed his ability to accompliſh. This ſecret however, chimerical or not, dyed with him; had he brought it here, who knows, but he might have ſollicited a patent for it?

My plan, indeed, has neither the merit of abſolute originality, or novelty, nor, leſs yet, that of perfection. It proceeds chiefly on principles ſuggeſted by others, ſome of whom only failed by the circumſtance ſo unaccountable, and yet ſo very common, of they theirſelves not having been true to their own ideas; ſome, by having taken up too lightly, or too crudely the firſt quaint, far-fetched, or forced conjectures, that their imagination pre-

ſented to them; a caſe which will for ever make judgment the bubble of falſe probability: others again, by too ſyſtematical a project of making of ſome favorite language, as the Phœnician, the Armenian, the Hebrew, the mother-tongue of all the others, inſtead of conſidering them reſpectively as but theirſelves, the derivatives from that common ſource of their primitive radicals, to which their analyſis did not reach.

It has been obſerved by more than one author, that there had exiſted an original elementary language, from which moſt, if not all the languages of Europe, from the Northern extremities of Ruſſia, to the Streights of Boſphorus, and probably much farther, reſpectively derive their ſources, under ſuch dialectical differences, as diverſity of place, time, and cuſtom, muſt neceſſarily operate. Thence ſprings a very clear inference, that there is no language in Europe, dead or living, in which it is not to be found, with proper digging, down to that radical tongue.

The Abbot *Winkelman*, ſo juſtly celebrated for his taſte, reproaches the learned *Mazocchi* with finding the Tuſcan (radically *th'Oſcan)* in all his inveſtigations of certain antiquities. The wonder would be, if he had not. The antient Tuſcan has the ſame foundation, only a little deeper, in the Celtic, as the Latin or Greek, which by their having admitted a greater poliſh and refinement, deviate the more from the ſimplicity of that monoſyllabic mother-tongue. *Maſcow*, one of the greateſt and moſt uſeful Antiquaries of Germany, diſcovered a remarkable ſimilarity between even the modern German, or Teutonic, and the antient Etruſcan, which was long anterior to the times of the Romans. In ſhort, there is no nation in Europe that has not an intereſt in this elementary language, not only on account of its ſatisfactorily opening to them

them the original ſource of moſt of the words in daily uſe; but as it throws a light on many points of antiquity, which have reſpectively an intimate connection with their preſent ſtate of government laws, and cuſtoms.

It was, in this ſenſe of its utility, that the idea, occurred to me of making the trial to retrieve it, by the only method imaginable, that of analyſis. Nor was it till after innumerable blunders, that I arrived at what I could myſelf eſteem a tolerable degree of probability. Conſequentially to the apparent reaſonableneſs of admitting the exiſtence of one common parent-tongue, it is clear that the reduction of one language to its primitives, which can never be more than a few, will give the conſtitutives of a number of languages: a decompoſition, which requires a thorough garblage of words, a due diſtinction of the principals from the acceſſories in the compoſition of them.

This experiment, however, will be more ſatisfactorily made on more than one language at once, the words in one language often contributing much to illuſtrate a word in another, and to fix the ſenſe of the radical required.

Towards accompliſhing this depuration of the primitives in a language, from what is adventitious to them, by the ſyllabic combination, by idiomatic inflexions, by, in ſhort, all the additions from uſe, and from grammar, there is required a very ſevere analyſis; nor could any thing have encouraged me to the attempt, but the pleaſure and utility I prefigured to myſelf in the new points of view it muſt open to me. It was an horizon conſtantly enlarging to me as I proceeded, the vaſtneſs of which gave me at once curioſity and terror *.

* *Tanta inchoata res eſt, ut pene, vitio mentis, tantum opus ingreſſus mihi videor.* *Virg.* in *Macr.*

I ſoon ſaw, that this analyſis was ſuſceptible of a reduction to rules; and that, allowing for ſome invincible anomalies, it would not often ſuffer you to miſtake, if you do not let your judgment be precipitated by your imagination. The univerſal primitives are rarely ſo apparent as to be immediately ſeen, nor ſo obſcure as to create the deſpair of a ſatisfactory aſcertainment. In the greateſt ſimilarity, and even identity of ſounds, the difference of ſenſe is, generally ſpeaking, clearly enough diſcernible. Theſe radicals are, at bottom, many of them ſo reſembling, or identic, that there is nothing can diſtinguiſh them, except the ſenſe: but that ſimilarity or identity, they ſoon loſe by their acceſſaries and variations in compoſition, not only in the many tongues formed out of them. but in one and the ſame tongue: Language being evidently, like nature, ſimple in its elements, and infinite in its forms.

One great point, which appears to me, among others, not ſufficiently attended to, is the coalition of the various prepoſitive particles with the immediately-following word: which, by the contraction this occaſions, often appears a monyſyllable, when, in fact, it is eſſentially compoſed of two ſyllables, the ſenſe or power of both which muſt be known before the derivation can be aſcertained †. The truth is, that a word ſometimes compoſes, grammatically ſpeaking, but a ſingle ſyllable, whereas it contains virtually two or even more, every letter of it being itſelf a word, or implying other elliptic letters.

The purely *entative* letters require alſo great attention in the analyſis of compound words. Moſt languages, and eſpecially the moſt poliſhed ones, are enormouſly encumbered with them. Take, for

† See ſome examples, p. 52.

example,

example, the word *augmentation*, which conſiſts of *twelve* letters; not leſs than *nine* of which are purely *entatives*, while the whole power of the word is contained in the ſingle ſyllable *aug* (which is itſelf ſuſceptible of farther retrenchment), expreſſive of its generical idea of *growth*, or *increaſe*. The French verbs are eſpecially over-loaded with them.

The tenor of Hiſtory and of Fable, the knowledge of a cuſtom, often greatly contribute to diſcover the true radicals of a word, which, by that means, re-actively throw a ſtill greater light on the hiſtory, the fable, and the cuſtom.

But, as examples are the more ſtriking kind of indication, I ſubjoin here a few ſpecimens of the mode of operating ſuch an analyſis of words as may be ſubſervient to the diſcovery of their genuine ſenſe and ſpring-head.

Pallas. Here the tenor of the fable leads the conjecture. When I conſider, that I may well take the vowels *a* and *o* to be, like the reſt of the vowels, eaſily convertible, eſpecially in times for ages preceding that of any known fixt orthography, or orthoepy, ſince they are ſo to this moment, even in living languages; for example, in the French, *Amelette*, or *Omelette*, in the Engliſh *bold*, once *bald*; *Oak*, formerly *Aik*; *whole*, formerly *hale*, not to mention that our preſent *o* has in many words a ſound ſimilar to that of *a*, there needs very little ſcruple in favor of ſo clear a ſenſe, to derive *Pallas* from *Pol* the *head*, and *as*, the preſiding deity or ſpirit. *Minerva Polias*, as ſhe was alſo antiently called, preſents much more probably this ſenſe than the derivation from Πολις, City, which could not be the city of Athens, for the Egyptian Ασυ was the appropriate and excluſive term for that town in Greece:

Greece: Παλλειν, *vibrare haſtam*, to brandiſh the lance, is too forced to need refutation: ſo is Cicero's derivation of Minerva, becauſe ſhe is a warlike Goddeſs, from *quaſi minuit numerum hominum*. Compare this with the Celtic, which makes it not only the produce of the mind, but expreſſes the very action of the fable. *Minerva* from *Min*, the *Mind* or *Head*, *er*, either *War* or a *Weapon of War*, and *riv* to *ſplit*, that is to ſay, the head opened by war, and that act on the head, or inſpiration of martial council, referred to Jupiter the Good-father, to Jupiter *Grabovis* (Guerra-bovis) the Helper in War. Here it is very remarkable, that *Heſiod*, in his *Theogonia*, makes a certain *Pallas* beget upon *Styx*, theſe four children, *Emulation*, VICTORY, *Courage*, and *Strength*, in which Heſiod was undoubtedly no more than the bare tranſlator from the Celtic of an allegory furniſhed by the Druids, who appropriated no diſtinction of ſex to their ſpirits, or allegorical imperſonations. Thus what the Romans called by the female name of *Nymph*, they expreſſed by the neutral one of an *Imp* or *Spirit*: thus they made of *Pallas*, juſt as it ſuited their purpoſe of fiction, a male or a female Deity. The ſenſe of the allegory clearly is, that WISDOM in council, united with VALOR in battle, produce *Emulation*, *Victory*, *Courage*, and *Strength*. Pallas there ſtrikingly ſignifies *Wiſdom*, and *Styx Valor*. In the Celtic, *Styx* is a ſet battle.

Liber. Has in Latin, various ſenſes, a name of *Bacchus*, a book, and (adjectively) *free*; in which laſt ſenſe, it forms the plural ſubſtantive *liberi*, children, that is to ſay, free-born, in contradiſtinction to *Vernæ*, the name given to thoſe born in ſlavery; taken from the Celtic word, *Bairns*, which is alſo a Saxon one, formerly in uſe in all Britain, now in only a part of

of it, for children, but without that idea of ſlavery which is implied among the Romans.

In my preſent view, I ſhall only, however, conſider *Liber* as a name of Bacchus. Diſcovering that *ib* or *ibh*, ſignifies *drinking*, being the radical of *bibo*, of *ebrius*, of *yvre*, in French, of our *bibber* at ſecond hand from *bibo*, I begin with rejecting the initial *l*, as being only the prepoſitive particle. This gives *iber*, drunkard, and the ſyntheſis reſtoring the *L*, produces the orthography of *Liber* the drunkard. This derivation may be falſe; but will any one ſay it is forced?

Bromius. Another characteriſtic name of *Bacchus*, offers me an occaſion of explaining the ſummary mention of that word. (page 4.) Proceeding analytically, and without attention to the derivation from βρεμειν, I diſcover that the initial *Br* receives a clear ſenſe from the reſtoration of the elliptic vowel *e*, and becomes *ber*, an augmentative particle in the ſenſe of *per* in the Latin, *per-ſimilis*, *per-grandis*, &c. or of *very* in the Engliſh, which has preciſely the power of the Greek ερι, as in Ερικυδης, *very* celebrated, Εριζωον, *very* lively. The letter *v* being only an entative, or redundant proſtheſis, of which, even in the Greek, there is an example for the ſame particle ερι, in the Βρι (radically Βερι) which has in compoſition the ſame augmentative power as ερι or αγα. *Omius*, I diſcover to ſignify in the Celtic, *noiſy*, *vociferous*, a ſenſe which it alſo ſpecifically has in the old *Scandinavian*, under the word *Ome*. This unforcedly gives the word *Beromius*, and by a contraction common to moſt languages ‡,

‡ I have ſaid common only to moſt languages, becauſe the eaſtern Tartars for example, never admit two conſonants together, without an intermediate vowel, and would pronounce *Bromius*,

Bromius, the *noiſy*, or the *Roarer*. It is on this principle, that the Italians formed their wotd *bramare* and *bramito*, the lowing of cattle, or roaring of lions: the Latin *fremo*, in the ſenſe of *roaring*, as the ſea, which is diſtinct from *fremo*, I ſhudder: this deriving from the Celtic *for* cold, and *im* wind or air. It is alſo the radical of the Greek ϐρεμέτης, whence εριϐρεμέτης. I had then remained ſufficiently ſatisfied with this derivation of *Bromius*. Some months afterwards, looking, upon quite another account, in *Dionyſius Halicarnaſſius's* Treatiſe on the oratorial arrangement of words, I caſually lighted, in the 76th ſection, on the following quotation by that author from *Pindar*. Speaking of Bacchus, he ſays, " Ον Βρομιον ον εριϐοαν Βροτοι " καλεομεν," *whom Bromius, whom Eriboas, we mortals call.* Here I ſubmit to the reader's own judgment, whether the word Βροτοι, *Mortals*, does not without too much forcing the conſtruction, imply Εριϐοας, the *noiſy*, or the *vociferous*, to be a tranſlation of the preceding word Βρομιος, a name which has no meaning in Greek, and which belongs to that language of the *Gods*, or Θεοι *, of which Homer had before him eſtabliſhed the exiſtence.

them as difficulty as a Frenchman would our *th*, or the Grecian θ, which is evidently, even in figure, the Welch double D. If deſired to pronounce *preference*, they would ſay *pereference*? for *knee*, *kenee*, which in fact is the radical ſound, as in *genou*, French, γονυ, greek, being all the ſame word: *kenow* for *know*, *canif* for *knife*, &c.

* The Greeks tranſlated the word *Teutones* according to the ſenſe it bore in the contraction of *Good*, which it included, into *Gods* Θεοι. T for the prepoſitive particle. *Eut* for *good* (God) and *ones* men. *Teutones*, at this day, called *Teutſhen*. *Good* was alſo ſpecifically formed out of this word *Eut*, by the common proſtheſis of the aſperative *G*, which was antiently, as it is now in various parts of Europe ſounded like a harſh guttural *H*: but at length, by uſe and grammar, became generally fixed at the

To puſh this analyſis farther, of more of the names of the Gods in the heathen mythology, would exceed the limits it was poſſible for me to propoſe to myſelf in this imperfect ſketch of my plan. But ſhould it appear, on examination, neither bearing on falſe foundations, nor unſuſceptible of ulterior improvement, it may eſſentially contribute to diſſipate many of thoſe dark clouds, which an abuſe, or a diſguiſe, of words, has diffuſed over things. It may help to open a new ſcene of literary inquiry, and to throw a clearer light into the dark ruins of antiquity; a light neither unpleaſant, nor void of that utility even to the preſent times, without which, a mere collection of words, or names, would preſent nothing much better than a pedantic lumber, of which the ignorance would be preferable to the

preſent ſound of *g*, eſpecially in our language. This equivocation of *God* for *Good*, all paltry, all trifling, as it now appears, awed and impoſed on the Egyptians and Greeks of thoſe early ages, who beſtowed on the Celtic conquerors the appellation of *Gods*, a deification of which the Greeks formed the greateſt part of their mythology, and for which the High-prieſt of Saïs ſo juſtly laughs at them, in his indication to Solon of the real ſource of it in the antiquities of the *Atlantic* or *North-weſtern* parts of Europe. The vulgar illuſion, however, long afterward kept its ground, and *Euhemerus* paſſed with them for an *Atheiſt*, on account of his having pointed out to them the *burying-places* of ſome of thoſe *Immortals*, from the confuſion of whoſe real perſonages with the allegorical, ſprung all that wild chaos of the heathen mythology, in which there may be obſerved ſo many groſs contradictions, ſo many rank abſurdities, with here and there a vein of admirable ſenſe, a few rich parcels of ore among the groſs earth of a mine, which but for them would not be worth the digging.

Here one might be tempted to attribute the word *Goths* to a contraction of *Good*, ſo as to be nothing more than dialectically different from *Geds*, or *Teutones*. But this ſimilarity of ſound is only the lure of a falſe probability. *Goths* derives from a word expreſſive of *Northern*, and is ſtrictly ſynonymous to *Norman*. *Gothland* is the *Gogleth* of the *Welſh*, ſignifying its lying in a high latitude. There is another derivation of this *Gogleth*, which it is not here the place to diſcuſs.

knowledge. It would be like the cracking of rotten nuts, which for the trouble they give you, pay you with maggots inſtead of fruit.

But ſuch a confirmation, for example, as I do not quite groundleſsly preſume, of both the Egyptian and Grecian Mythology, being nothing more than a perverſion of the allegories of the Druids, if, I repeat it, *if* authenticated by ulterior eveſtigation, (for I am very far from reſting ſuch an aſſertion on a few analogies, or etymological reſemblances of names) the conſequence will be much greater than merely the ſatisfaction, which, by the bye, would not be a ſmall one, of literary curioſity: it would, by rendering that collection of riddles and rebuſſes more intelligible, lead down, with an unbroken chain, to our own times, and to our own country, the acknowledged center of Druidiſm. It would ſhew us in the remoteſt ages the foundations of our preſent conſtitution and laws: it would throw a light on the eſtabliſhment of our Juries, our Parliaments, and the legal limitations of the power and office of Kings. Many of our *Inſignia* of authority, now in uſe, the Crown, the Scepter, the *Sanction* of the *Scepter*, by touching the Acts, or *Bills*, the Mace, the Sheriffs Wand, and ſo low as the Conſtable's ſtaff, being all relicks or types of that Reign of Themis (the Wand of Juſtice) or *Aſtrea* (the May-pole) ſo much regretted by the Poets, and which were beyond all doubt of Druidical inſtitution, all the ſymbols, all the terms of government being taken from their *Religion* of the *Grove*, and its great column the May, (by pleonaſm the Maypole) for they are ſynonymous. The Druids originally allowed no image of the Deity; but *Woden*, who had departed from this ſimplicity, and yet, in his ſchiſm neceſſarily retained ſome alluſions to the antient religion, repreſented THOR, (The *ough* or bough, *er* ſuperior) with the bough

or

or ſcepter in his hand. The Egytian *Oſiris* was purely a name of command, and ſignified a General; his ſtaff of command, or *bough*, had figuratively an eye in it, it was a *ſceptrum oculatum, Ough-ſeer*. In ſhort, from a fair combination of hiſtorical facts with etymological conjectures, there would hardly be a doubt left, that, at the time this iſland of Britain is ſuſpected, even by ſome antiquaries, of being little better than the reſidence of ignorant painted * ſavages, it was, in ſtrict truth, the head

* There is not perhaps a more ſtriking inſtance of the power of a ſimilarity of words to throw a falſe light on things than the word PICT. Nothing is more true, than that the antient Britons, like many other nations on the Continent, painted their ſkin. *Iſidore*, in his *Origins*, deſcribes the operation. *Minutis opifex acûs punctis, et expreſſos in nativi graminis ſuccos includit. An artiſt makes, with a needle, a ſmall puncture, into which he rubs the juice of an indigenous plant. (Woad)* This, he adds, was proper to the nobility, whom, for that reaſon, he characteriſes by a term which would not ſound very well, in theſe days, eſpecially as it is ſo little deſerved. MACULOSA NOBILITAS, the *ſpotted Nobility*. Such an operation, however, was not many years ago very commonly performed by *Jews*, who, for a ſhilling, would *paint* on the *ſkin* of a *Chriſtian*, the *Sign of the Croſs*. Antiently this painting the ſkin, was not only at once for ornament and terror, but to diſtinguiſh families by particular figures, which afterwards came to be embroidered on garments, or emblazoned on arms, in the ſtile of armorial bearings, which was erected into a ſcience, about the time of the firſt cruzade. But the Britiſh *Picts* properly ſo called, never took their name from that circumſtance of painting the ſkin, but from their profeſſion of arms, from their perpetual ſtate of war, to diſtinguiſh them from thoſe who pacifically acquieſced in the Roman uſurpation. Driven from their poſſeſſions, they fell back on the borders, and became a ſeparate body, or nation, under the name of *Picts*, or *Pictæ*, a name which in Latin ſignifying a *wreſtler* or *champion*, might well be applied to theſe combatants for the liberty of their country. They were alſo called, with a dialectical difference, *Wights*, *Vigs*, or *Whigs*.

It is alſo to be obſerved, the word *Pict*, in the ſenſe of *painted*, does not derive from *pingo*, or *pictus*, but *pingo* from *pinking*, or *pink-work*, previous to the rubbing in the color, to which act the art of painting itſelf might owe its origin. Nor would this conjecture at all attack the celebrated ſtory of the Grecian maid

ſeat, if not of the moſt abſtruſe and exquiſite learning, at leaſt for having laid the foundations of ſuch learning, which is not perhaps a leſs merit than that of the ſubſequent ſuperſtructures, if invention is not inferior to improvemeut.

But, like the Egyptians, who enjoyed the benefits of the Nile, without knowing, or much caring to know its ſpring-head, men are, in general, ungratefully indifferent about the origin of thoſe arts and ſciences of which they are daily reaping the benefit. Hence the ſhameful ignorance, or at beſt uncertainty of the names of moſt of their inventors. A juſt examination would, in all probability, reſtore to the Britiſh Druids the honor of the ſublimeſt and uſefulleſt diſcoveries iſſuing from the gloomy depths of their groves, and of their ſimple but awful cells of inſtruction, moſt likely, ages before the real or fabulous ſiege of Troy. So that, without even ſtraining facts or words, what Cicero alledged to have been only matter of opinion, as to Athens, was literally true as to Britain: " *Unde humanitas, doctrina, Religio,* " *fruges, jura, leges ortæ, atque in omnes terras di-* " *ſtributæ putantur* †."

having given riſe to portrait-painting, from her having taken and preſerved the reſemblance of her lover, by tracing the outline of his form from his ſhadow on a wall, in the manner of the *Portraits à-la-Silhouette.* In the Greek, the analogy to the derivation of *pingo* from this *pink-work* is very ſtriking; ζωγραφειν, which ſeems to expreſs in particular the *drawing* of *animals*, or *living creatures*, means, however, painting in general; and what is ſtill corroborative of this origin of the art, the Greek word Ποικιλος includes the idea of *Macu'ofa* (pellis) independently of the analyſis, into which I do not enter here, and which favors the ſenſe or idea of drawing by punctures, or *pink-work.*

† *Whence humanity, learning, religion (Ray-ligion) culture of lands, property, and laws, were thought to draw their origin, and to have been diffuſed over the world.* To this character I am aware that the cuſtom of human ſacrifices, if not introduced, at leaſt tolerated, and at length adopted, by the Druids, may be

Milton, whoſe manly ſpirit was infinitely ſuperior to the weakneſs of a national partiality, favors this opinion:

" The ſtudies of learning in its *deepeſt* ſciences " have been ſo *eminent* among us, that writers of " *good antiquity* have been perſuaded that even " *the ſchool of Pythagoras*, and the *Perſian Wiſdom*, " took *beginning* from the *old* Philoſophy of *this* " *iſland*." Vol. I. Quarto. p. 238.

Cæſar, ſpeaking of the Druids, after having mentioned their doctrines of the immortality of the ſoul, ſays, " *Multa præterea de ſideribus, atque* " *eorum motu, de mundi ac terrarum magnitudine,* " *de rerum natura, de deorum immortalium vi et po-* " *teſtate diſputant et juventuti tradunt* *".

ſtarted as an objection. I admit this, in its whole force. Nothing could be more execrable than their ſacrificing human victims to the infernal ſpirit of evil (the DEVIL) except the ſacrificing them to the good ſpirit, to GOD, which is at this moment the practice of ſome of the moſt poliſhed nations in Europe. The vain imagination that the death of one man was a propitiatory offering for others, to the Deity of Hell, that Pluto *ſubmannus*, is ſurely an incomparably leſs horror than to make God himſelf, whoſe attribute and name are *Goodneſs* itſelf, an accomplice or an inſtigator of ſuch an execrable crime.

* " *They, moreover, hold diſputes on the Stars, on their motions,* " *on the magnitude of the univerſe, and of the earth, on the nature* " *of things, and inſtructed youth on theſe ſubjects.*" In my plan of pointing out the application of *words* to *things*, and conſequently of tracing up the heathen mythology to its fountain head of Druidical invention, I have here introduced the atteſtation of Cæſar, who, in his doubt of the Druidical ſyſtem having been firſt founded in Britain, proves at leaſt, that its origin was of the higheſt antiquity, ſince it admitted that doubt. This queſtion, however, may ſafely be left with the reader whether, any clergy, of any country whatever, could hold itſelf injured, or vilified, by ſuch an account of its occupations as is comprized in the precediug quotation, and whether a country could, reconcileably to reaſon, be ſuppoſed wholly unenlightened, or barbarous, in which a ſett of men were in ſuch veneration and authority, who were officially the depoſitaries of all the great and ſublime ſciences that lead and captivate mankind; *Divinity*,] *Law*,

But

But if in this attribution of the origin of the heathen mythology, ſpecifically to the ingenious allegories of the Britiſh Druids, I have over-ſtrained inferences, or over-rated authorities, I have doubly pardon to aſk, of the reader, and of myſelf, for my not having been enough on my guard againſt that weakneſs ſo unworthy of the ſpirit of literature, a national partiality; and for my falling myſelf into that error which I have ever condemned, and pitied in others. This was preciſely the rock on which *Olaus Rudbeckius* ſplit, whoſe *Atlantica* Monſieur Peyſſonel calls *a learned Romance.* A deep ſtudy of his ſubject had diſcovered to him the real truth, that the ſources of the Grecian mythology and poetical fictions lay in the north-weſt part of Europe; but where he ſyſtematically labors to contract the whole ſphere of action to his native country, *Sweden,* he is to be pitied, and his errors, in that point, detract from his reality in others. A little falſity will ſpoil a great deal of truth. If I have myſelf, on the manifeſt authorities of ſome reſpectable writers, traced the invention I contend for to Britain, at leaſt, I ſtrain nothing. In ſuſpecting the Poems of *Homer* of not being originals, I do not mean in the leaſt to inſinuate their being of Britiſh extraction. Once more, I repeat it, I rather think them Celto-Etruſcan. A

Phyſic, Poetry, Muſic, Aſtronomy, &c. with all their dependences? Having then concentered in themſelves all theſe advantages of ſuperior lights, no wonder that thoſe lights diſappeared with them. The groſſeſt barbariſm followed their extermination by the Roman conquerors, who might, by way of refinement, introduce their vices, but not their ſciences, which were of too different a model. The ſubſequent wars finiſhed what the extirpation of the Druids and their laws had begun, and an univerſal darkneſs overſpread the land, which laſted till the Saxon Alfred, and other our Kings, ſenſible of the excellence of the Druidical plan, reſtored it, as far it could be adapted to a feudal government, and a better religion.

great

great part of *Italy* was long called *Græcia Magna*, and probably gave its name to *Greece* itſelf, and its language is demonſtrably the foundation of the Greek.

I proceed now to words more within notice, as being more modern, and which nevertheleſs ſtrike root into that antient primordial language, of which I am, at leaſt, wiſhing the retrieval.

Billow. A high wave. *B* I diſcover to be a common *entative*. In the *il* lies the power of *altitude*, or idea of height. It is in its various permutations of vowels radical to *Hill*: to *Collis*, to *Knoll* (Ken-oll) *top* of a hill, to υλη, to *Sylva*, to *holt*, theſe ſignifying a wood; to *building*, to *Cybele*, the guardian of buildings; (*Cy*, guardian, *Bel*, buildings;) and to innumerable other words in this ſenſe, or relative to it. *Ow* is water; ſo that with a very little ſtraining, *Billow* gives the idea of a *watry-mountain*. On an analyſis of words into their conſiſtent letters, beyond which it cannot be puſhed, they being properly the atoms of language, it may be obſerved, that many, and not improbably all the letters of the original language, had more than one generical idea appropriated to them, which run through a nnmber of words, into which they primordially entered. The letter *l*, for example, ſeems to include, among others, radically the idea of *height*, of *protraction*, of *length*, as our *w*, which is rather a double than a ſingle letter, expreſſive of *oo*, and the Greek omega, ſeems to me very probably to include eſſentially the idea of *water*, as *O* that of roundneſs, of *action*, and of growth. But this would require a much more extenſive diſcuſſion than I can here offer; and I therefore lay no ſtreſs on it.

Kernell.

Kernell. *Ker* heart, *in*, *hull*, ſhell or ſkin. *Ker* is radical to *Cor*, *Cardia*, *heart*, &c. It ſignifies the principle of growth, and growth itſelf.

Virginals. *Vir*, wire, *ich*, ſtruck, or *moved by jacks*, *in al*, in wood.

Harp. *Ar*, the metal-ſtring, and *rib*, *partition*, or number: a *Polychord*. It is the radical of Βαρβίτον. "*Il eſt conſtant* (ſays *Pelloutier*, *Hiſt. des Celtes*, "Vol. I. p. 361.) *que la muſique des Grecs et la* "*plûpart des inſtrumens dont ils ſe ſervoient dans* "*les concerts, venoient originairement des Scy-* "*thiens* *".

Boulſter. *Poll-ſtegher*, or *Poll-ſtayer*, what ſupports the head. *Pillow*, an interverſion of *Poll-ligh*, or *Pollay*, a thing to *lay* the *head* on.

Law. In the certainty that *Ey* had, among a number of other ſignifications, that of the *Law*; the added prepoſitive *l* makes it *Ley*, and with variations *Law*, *Lex*, *Loi*, and in Italian, *Legge*, &c. The common Celtic paragogic *t* makes of *Ley*, *Leyt*; thence we have our *Court-leet*, which is ſtrictly a *Court of law*: it is the radical to the *Lit de Juſtice*, of the French, whoſe antient language being obliterated or loſt to them, the ſenſe of this word is, among others, now out of memory; thence that barbarous pleonaſm *tenir un lit de Juſtice*, to hold a *Law* of *Juſtice*. Holding a *Bed* of *Juſtice* is ſtill more ridiculous, unleſs for her taking a nap on it †.

* "*It is certain that the muſic of the Greeks, and the moſt part* "*of the inſtruments they uſed, came originally from the Scythians.*" (Northerns) where the Greeks took their muſic: it was natural for them to take the names of the inſtruments. The Italians call a harp *Theorbo*, The Harp.

† This *Lit* is not the only word of which the French have loſt the original ſenſe. Their derivation of *Haro*, is extremely forced, from an invocation of a Norman Duke, celebrated for Juſtice. It comes from *Har*, round, and *Ow*, voice, an out-cry a proclamation. It anſwers nearly to our *hue and cry*, which is

Garland.

Garland. A crown of leaves, plants, or flowers: the origin of which was the *circular* ornament at the top of the May-pole. *Gar*, round, *Land*, plant or flower, in which laſt ſenſe it may be the radical of the Greek ανθος. According to the likelieſt conjectures, in the center of the *Area*, or market-place of ſuch towns or *Caërs* as Britain antiently afforded, which were at firſt only circular quick-ſet incloſures of trees felled and diſpoſed for the beſt defence, ſtood the May-pole. This *Area* was diſtinct from the *Mallum*, or *Campus Martius*, of the Celts. In the *vacation-times* there was nothing extraordinary added to this May-pole, or *May-eſt*. But when the days, conſecrated to the adminiſtration of Juſtice, came on, the declaration was made by hanging a *garland* on it; this, by a common variation of the *initial*, as of *fas* for *May*, was called the *Fair*, or *Fay-ir*, the May-pole crowned, which was always performed with the greateſt feſtivity, with proceſſions, with muſic, with religious ſongs and dances *. The

a corruption of *Huing-cry*, an out-cry for murder, to raiſe the country on the criminal. *Hue* antiently ſignified to kill. It is radical to θυειν, *mactare*, and to the French *tuer*. It is to be obſerved, that this terminative letter *t* is often redundantly employed, much as the *d* was antiently by the Romans, who wrote *med* for *me*, *pucnandod* for *pugnando*, *maximod* for *maximo*, &c. See the Inſcription of the *Duillian Column*, and others, on antique medals and monuments.

* That dances, in the earlieſt times, conſtituted an eſſential part of the religious ceremonies of the antients, is generally allowed. The very word χωρειν implies a circular dance, which was originally round that ſacred Enſign of Juſtice the *May*, and always accompanied with ſongs, or rather ballads, for the word *ballad* includes the dance; as does the antient Gauliſh word *Lampon*, to which we now affix ſo different a ſenſe. As the fair-time drew a concourſe of people, it was naturally the reſort of Farcers, known antiently by the German name of *Fabrandulers*, or players at fairs. I have ſome reaſon to think the *Atellanæ* were of that nature, not from *Atella*, a village of *Campania*, but from

word *Term*, expreſſive of the ſolemn *circling* of the *May-pole*, has at leaſt as good a claim to be the real derivative, as the Latin *Terminus*, which is ſo much fitter to ſignify the ſhutting up of Courts inſtead of opening them; rather in a negative ſenſe, the end of a vacation, than the affirmative beginning of a public act. The Reader will be pleaſed to decide. The Dutch, in their word *Carmeſs* for a *Fair*, retain manifeſtly the ſenſe of *Kar*, ſurrounding; and *Meſs*, the *May-eſt*, the *May*, or the *Mace*. But when this ſolemnity, which anſwers to our preſent time of aſſizes, gave way to other modes of judicial procedure, the *May* or *May-pole*, with its garland, ſtill retained its claim to reſpect, being repreſented by the *Mace* and *Crown*. This garland was eſpecially deemed ſo expreſſive a ſymbol

Atel, or *Atlas*, the May-pole. As to the Choruſſes of the Feaſt of *Bacchus*, which were probably of Etruſcan origin, after the elimination of Druidiſm from Italy, they were undoubtedly both ſung and danced. *Dithirambics* is in the Celtic a dittay circularly danced: *Mimallonius* emplies theatrical action (*Mim.*) *all* dancing, and *Onius*, ſong. And here I ſeize the occaſion of obſerving, that whatever of forced or improper appears in the Greeks retaining the *Choruſſes* in their Drama, it was intirely on a religious account that they were forced to retain them: the dramas having been but an ingraftment on the Choruſſes, which could not therefore be ſacrificed to them. Whereas, without ſuch a motive, which had its foundation in their religion, the abſurdity of them is too evident to need inſiſtance on it. Had they been attempted to be thrown out, the people would very likely not have born the innovation, but applied the old proverb, which was uſed when the *Dithyrambics* digreſſed from the praiſes of Bacchus to that of any other Deity, or of any Herocs, εἰς τὸν πρὸς Διονύσον! "*What is this to Bacchus?*" However, the circular dances, which ſo probably owe their origin to dancing round the Maypole, were undoubtedly of the higheſt antiquity. The *Curetes* and *Corybantes* owe their name to their dancing in a ring, ſomewhat like the *Turkiſh Derviſhes*, who holding one another by the hand, form a circle, ſinging and dancing their *Semaat*, till with giddineſs they fall down in heaps, which concludes the ceremony.

of

of dignity, that it gave the idea of binding the human brows with a crown, for a mark of diſtinction and honor, which varied according to the cuſtoms of nations, or the titles or merits of the perſon. It is not improbably the *Corona* of the Latins, the Στεφανος of the Greeks, the Perſian *Tiara*, the Aſiatic diadem; but eſpecially our *Crown* †, and *Coronets*. The radial crowns appropriated by the Greeks to the Gods (the Celtic conquerors) appear rather to be the ſharp points of certain leaves than *ſolar-rays*, and were moſt probably the higheſt diſtinction among the northern Celts. At leaſt it was from Britain and Gaul that *Conſtantine* ‡ took the idea of that kind or form of Crown, being the firſt Roman Emperor, if I miſtake not, who wore it, and had it executed on his ſtatue.

However, this word of *Garland* I have ſelected by way of ſpecimen, in order to introduce one of

† Among the ceremonies of crowning, there was that of ſetting the *King* on an eminence of raiſed earth, called *Terrone* (by contraction *Throne*). It was thence the Romans took their *ſuggeſtum*. The act of *chairing* the King was by the elevation of him on a *Shield*.

‡ This Emperor carried with him more than one Britiſh or Gauliſh Cuſtom into Greece, whence the name of it returned under ſuch a diſguiſe of that idiom, as not to be known from Celtic, (p. 15.) I have obſerved, that *Dioceſe* was very unlikely to be a Greek word. Conſtantine gave to certain diſtricts the names of *Dioceſis Europæ*; *Dioceſis Montis Hæmi*, &c. The juriſdiction was purely ſecular. Upon the Druidical Syſtem, it includes both temporal and ſpiritual: and the latter ſenſe of *Dioceſis* prevailed, and in time abſorbed the other. You will, without any torture, find in that word, *Die-hogh-ey*, the *Chief Juſtice*. *Exarch* (the Imperial Viceroy of Italy) is probably a mungrel word compound of the Celtic *Eys*, Law, and the Greek *Archa*, which forms *Exarchs*. Of *Hogh-Eys*, *Eyſvogh* (Evêque) is only the inverſion, whence *Epiſcopus*, of which we have, by contraction and Aphæreſis, made at ſecond hand, *Biſhop*.

the moſt capital points of the etymological analyſis.

Being clearly convinced that the original elementary language muſt not only neceſſarily conſiſt of monoſyllables, but be reducible to a ſmall number of radicals; whence, in their infinite combinations and variations, it is capable of ſhooting forth, and expanding into all the dialects, however numerous, however copious, which are called indifferently, tongues, or languages, whether the Latin, the Greek, the French, the German, the preſent Engliſh, &c. to trace then the words of any language to theſe primordial monoſyllables, it is requiſite to ſelect ſuch ſyllables, as though they enter into compoſition, or are even no where to be found but in compound words, retain uniformly the ſame ſenſe, in the ſame language, and in other languages. The difference of the vowels forms no embarraſſment, conſidering their permutability and variety of ſounds. Naturally ſpeaking, there is but one vowel; grammatically, there are five; but, including the diphthongs, and different ſounds of one vowel, there are above a hundred. In Engliſh, eſpecially the *a*, the *o*, the *i*, the *e*, are often ſounded promiſcuouſly, and eſpecially like the *u*, even though grammar has fixed the orthography, which is indeed reſpected in writing, though not in the pronunciation. But the primordial language I am treating of, precedes all grammar, even the Greek and Latin ones: ſo that there is no unwarrantable liberty taken in rejecting, on the authority of ſenſe and example, a ſcrupulous adherence to an identity of vowel. When I find a monoſyllable through one, and through other languages, agree perfectly in the ſame ſenſe, with only a ſmall difference in the ſound, I may venture to give it rank among the primitives. Thus in the Celtic, you will in the ſyllable, *ar*, *er*, *ir*, *or*, and *ur*, find

among its other ſenſes (for it has many very diſtinguiſhable by their adjuncts or contexture) the idea of *roundneſs*, or of any *curve* tending to *roundneſs*. I ſhall only ſelect out of the three languages. the Greek, the Latin, and the current Engliſh, a few ſpecimens.

From the GREEK.

Τορευτης. A Turner.

Τερεω. To turn.

Περι. Circa. Inde Περιϐολιον, a kind of *Portico*, whence the Italian word *Broglio*, at Venice.

Αγυρτα. *Circulator*, one who forms a *circle* round him. Αγορευω ſtands on the ſame principle.

Ιρις. The Deity of the *watry Bow*, the Rain-bow.

Μορφη. The out-line that ſurrounds the body, the form.

Χωρειν *. The dancing in a ring.

Σφαιρα. A Sphere.

Τροχος. A Top. } I make no ſcruple of ſpeci-
Τρεπω. To Turn. } fying theſe words, as they undoubtedly imply an elliptic vowel. The radical orthography would be Τιροχος, and Τερεπω.

Σαρωνιδαι †. Literally *Sermocinantes*, *Curates*, or *Offeiriads*, preachers to a circle.

* Ορχησις has quite another derivation; it anſwers to the Latin *tripudium* (Terræ-podium) or what we call, *footing it on the ground*. Πυρριχη ορχησις, takes its name from *the claſh of arms*, expreſſed in the firſt word, and not from *Pyrrhus*. The Greeks, whenever they were embarraſſed about a derivation, had always a recourſe to ſome proper name.

† The *Lig-a pen*, or *High-ſtone*, which was the *Jubè*, or *Pulpit* of the *Druids*. Many of thoſe ſtones exiſt to this day in Britain and France, eſpecially in Brittany at Carnack, which takes its name from the *Carnes*, or Circles of Stones, ſtill extant there. According to the *Count de Caylus*, the people of the country call the Upper Croſs-ſtone, which forms a kind of door, *Lich-aven*. It ſhould be *Lig-a pen*, or *lying-a-top*. In that country they had alſo *ſtones*, which were in the nature of Sanctuaries.

From

From the LATIN.

Teres. Round.
Torqueo. To twiſt round, or writhe.
Tornare. To turn.
Tortuoſus. A line in curves.
Curvus. Tending to roundneſs.
Murus. Originally a wall *round* a town, generaliſed into any wall.
Urbs. A town incloſed *round.* It is remarkable that CAER and TROY mean exactly the ſame thing; a town incloſed round by paliſſade, a *Hay-er*, and *Ter-ay.* The *C* was formerly an *aſpirate.*
Torquis. A Jewel *round* the *neck.*
Forma. The *outline*, or *Contour* of any body.
Turris. Originally a *round* Tower.
Sertum. A Garland, or *Wreath.*
Vertex. The *Turn* on the ſummit of any thing.
Turbo. A Whirlwind.
Porticus. A building *round* an area.
Circum. Round.
Circulus. A round line. The Greeks called ſuch a line *Cycle*, from the meeting of both ends.
Orbis. An Orb.
Carmen. A ſong in a round: it anſwers to *Carols*, and *Virelays.*
Verbena. Vervein. An Herb or Plant to bind round the head in ſundry antient ſolemnities. Radically written it would be *Verpen*, *Ver*, round, *Pen*-head.

They were antiently called *Men-ni-tys*, which ſignifies a *Stone that bars* or *denies Juſtice.* Conſidering the antiquity of *Druidiſm*, let the reader judge whether the laying hold of the altar (*Al*-high-*ter* Stone) was not originally from the north-weſt of Europe.

Verpus.

Verpus. Circumciſed. Radically *Ver-rip. Ver, Round,* and *rip, cut* or *ſevered, Circumciſus.*

Aër. Air. What we breathe round us.

Feriæ. The ſame as *Term-time,* from the *Circle* of the *May,* before that cuſtom was obſolete in Italy, and not *a feriendis victimis,* which was not at all the Eſſential of the *Feriæ.*

From the ENGLISH.

Turn.

Churn.

Veer, Virer in French. *Vahiare* in Latin; alſo *Delirare.*

Warped. Curved upwards.

Crooked. (Cirooked.)

Quirk. A circumvention by words. Alſo a *Corner,* but derives differently.

Berry. (Ber-wee). Any ſmall round fruit.

Currants, } Corruptly from *Corimbo,* fruit in cluſ-
Curl. } ters round a ſtalk. *Cor,* round, *imb,* ſtalk.

Turbot. A round fiſh.

Garland. The crown of the May-pole.

Crown. (Corown.) Whence *Corona,* and not *Crown* from *Corona.*

Harangue, Har-aying. Speaking to a Circle. It is the *Sermo* of the Latin; the Αγορευω of the Greek.

Preach. (Per-aëg). Delivering a *ſermon* to a circle.

Curate. A Preacher.

Hurricane. A whirl-wind, blowing *round* all the points of the Compaſs: it anſwers to *Turbo. A Whirlwind.*

Corruption of the Indian word Ouragan

Park. (*Par-rock*). A piece of land incloſed round, whether it has any trees or not.

Sorcerer. One who formed a magic circle. Thence *Circe.*

Garment.

Garment. } All includes the idea of wrapping round. GER-HAP (*garb*) particularly expreſſes it. The French *Atours* has the ſame meaning. *Dame d'Atour*, or *Tire-woman*. *Hap* is, in the ſenſe of *dreſs*, the radical of the French, *Habit* for a *coat*. *Sale-hap* gives the firſt ſyllable of *Slop-ſhop*.
Attire.
Garb.
Dreſs. (*Tereſs.*)

Geer. } *Ter-happings.* { Much the ſame as the foregoing, only rather peculiar to horſes.
Trappings. }

Court. Court of Juſtice, or Dicaſtery. This word ſtands in need of ſome elucidation. The circular figure was much affected by the *Druids*, both in their *judicial* and religious ſolemnities. Independently then of the primitive *ray* or *circle* of confinement to a priſoner, which bound the Priſoner, whence the words *Ray-ligio*, and *Superſtitio*; they had their circles of ſtones, that were called *Kirks*, in a religious appropriation, and *Carns* in their judicial one. Probably there was originally no diſtinction. In theſe *Carns* they held their *Leets*, *Eys*, or Aſſizes of Juſtice. From Ey, Juſtice, the Latins formed the celebrated *Heſus*, and De-Ey's-piter, the Father of Juſtice. He was by them, ſaid to require human victims; which was the truth; but very likely in no other ſenſe than *Juſtice* forced to ſpill the blood of the guilty, the *Sontes*. In Gaul, the chief ſeat of the Courts of Juſtice, was called *Carn-Eyts*, or Circle of Juſtice, whence *Carnutes*; Monſieur *Bullet* derives this word from *Carn*, ſtrong; and *auten*, a ſword. The Reader will judge by compariſon. The word *Chartres*, ſubſtituted to *Carnutes*, means exactly a circle of ſtones. *Car-tar*. *Car*, circle, *tar*, ſtone. This *Cir* is the radical of the Latin *Curia*, of *Crimen*, and of the Greek κριναιν (radically κιριναιν) to judge. The Athenians

thenians long retained an image of the circular *ray* of Juſtice, or *Ray-ligion*, in their incloſing both culprit and judges, with a ſtring. Among the Celts, *the holding up the hand* ſerved a double end of diſtinguiſhing the criminal from the *circle* of his jury, and of a declaration of innocence.

Girdle, Girth, Gird. Are all of the ſame family.
Carouſe. To drink round.
Guary, or *Merry*, for they are at bottom the ſame word, means ſocial mirth, or joy, going round. Alſo any ſhew to entertain a company, or circle, was called *Guary*. *Canere ad myrtum*, derived from the word *mirth*, in the ſenſe of ſinging round, that is to ſay, one after another.

There are, probably, thouſands more of words in theſe languages, in which the predominant idea of *roundneſs*, or of *affinity* to *roundneſs*, is ſenſibly diſcovered by the ſyllable *ar, er, ir*, &c. But this radical is not, in that ſenſe of roundneſs, excluſive. The letter O has its ſhare. *Ohull* gives, by corruption, *Wheel*, or circle of wood, which is radical to *volvo*. In *Halo* you have *the white circle*. In *Limbo*, the Druidical circle of the *Imb* * or Wand of Juſtice.

Am. Is another Celtic radical for ſurrounding: it is in the Greek, Αμφι; in the Latin, *Ambire*; in the Welſh, as in *Amgoed*; *ſurrounded* with woods: it rather ſignifies the thing ſurrounding or *bordering*

* The Latins and Romans took their word *Imperator* from this *Imb*, or bough of Command. It anſwers to our Staff-officer. It was the antient *truncheon* and *ſcepter*. Contumacy was called *Temno*, or ſlight of the *Imb*. The Etruſcan ſpelt Imperator, *Embratur*, as they generally rejected the O. Our word *Embaſſy*, is from *Imb ey's-ay*. A meſſage under the protection of this branch. *Ramum prætendit Olivæ.*

upon another on all ſides, than the thing itſelf that is encompaſſed.

This primitive *ar*, *or*, *er*, &c. has, alſo in compoſition, many other ſignifications, ſuch as *height*, or *growth*, of the *earth*, of *fire*, of *water*, of *diſtance*, of *time*, of *ſex*, of *entity*, of *ſtone*, or *metals*, of *piercing*, beſides many others, with all their reſpective dependences and affinities; ſometimes very difficult to be diſtinguiſhed in compoſition by the ſenſe, but none of them unſuſceptible of a ſatisfactory claſſification, under their reſpective heads. Nor will this variety of ſignifications of one word appear aſtoniſhing, to whoever will conſider that a monoſyllabic language muſt of all neceſſity be liable to ſuch a ſimilarity, or even identity of ſound.

The Chineſe language is to this moment in that caſe, conſiſting of ſcarce three hundred and fifty primitives, ſome of which muſt of conſequence be identical repreſentatives of very different things. Accordingly you find that *pa*, for example, ſignifies *mirror*, to *boil*, to *winnow*, *wiſe*, *liberal*, *an antient woman*, to *cleave* or *break*, to *ſtoop*, *never*, *almoſt*. Differences theſe, which, in diſcourſe, are ſalved by the various accents and inflexions, and in writing, by the infinite diverſity of their ſymbolic characters.

In the Celtic, a monoſyllable, as *Ay*, *Ey*, *Ee*, *Ei*, or *e*, &c. with ſcarce perceptible variations of ſound, is, in different ſenſes, radical to thouſands of words reſpectively proceeding from one ſimple ſimilar, or ſcarce diſtinguiſhable ſound, that ſhall ſignify *growth*, *good*, *time*, *juſtice*, *Deity*, *ſpeech*, *dwelling*, *eating*, *water*, *fire*, *land*, &c. But then the inconvenience of this ſimilarity is ſoon removed by the progreſſive formation of languages, and by the infinite diverſification with which the ſimple

ſimple produces in them the compound. Yet, in many words, different as the branches appear from the root, the ſenſe leads down to it with tolerable certainty. The ſenſe, I ſay, which gives the clue, and, with due attention, prevents the being bewildered in the maze of variations, and ſimilitudes of ſound.

Etymology then has, like the decypherer's art, its rules. In any compound word, aſcertain but the ſenſe of the principal monoſyllable, that of its acceſſories is generally not difficult to be found. The antienteſt way of ſpelling a word is ever the beſt guide in the decompoſition of it.

The *entative*, the *euphonic* letters, are a kind of *nulls*, and rather diſtinctive of the mode of a word, than eſſential to it. But nothing is arbitrary. It is not enough to produce a clear ſenſe; but there muſt alſo be a ſufficient authority from examples in the ſame, and collaterally in other languages, for any liberty you take in the grammatical claims of the *aphæreſis*, the *proſtheſis*, the *paragoge*, the *epentheſis*, the *metallage*, the *ſyncope*, the *metatheſis* of ſyllables or letters, the power of which muſt alſo be known, or ſatisfactorily conjectured, in different languages. In ſhort, nothing is to be begged, but every thing, as far as common ſenſe, or indeed the ſtricteſt reaſon, would in ſuch a matter require it, eſtabliſhed on the higheſt probability.

The reductions, however, or ſimplification of various languages into one common original tongue, though it can never teach any language, muſt naturally contribute to facilitate the learning of them all. It preſents a ſatisfactory footing at bottom, however the forms and ſounds of the derivatives may vary *ad infinitum*. In ſome words, the ſound of the root is ſo totally loſt in a difference of form of compoſition, that nothing can recover it

but the ſenſe's unremitting tenaciouſneſs of the Proteus, through all its transformations.

A few examples will explain this.

Who expects to find *Dies* in *Journal?* Yet it is there, *Dies, diurnus, Journal.* The analyſis might be carried yet lower; but this ſuffices.

In the common particle *If*, lurks the word *given*; *gif, if.* It is, as to its ſenſe (of *granted that*) the *dato che* of the Italians. The Celtic word *ay*, whence we take our *ſay*, gives the *ſi* of the Latins, and the *ei* of the Greeks. It means *ſay, or ſuppoſe, that it were ſo.*

A Nail (from *Aiguille*, any thing ſharp). Whence the French *Aiguille*, a needle. It was formerly written *an-agle, nagle*, and at length *nail.*

Phyſic is currently and plauſibly enough derived from φυσις, *Nature*; implying the ſtudy of nature to be the object of that art. But I take this derivation to be rather too quaint, too much out of nature, for the ſimplicity of the antient times, in which the word *Phyſician* was uſed. In that ſenſe you have it in the very old French farce of *Patelin.* *Wyſ-ake*, or ſkill in diſtempers, offers a more natural etymology: This art, like all the liberal ones, was ingroſſed by the Druids. Nor was it entirely in bad hands, if their practice anſwered to what we may infer of their theory, from one axiom of their great *Zamolxis*, "that if "the head was ailing, the whole body was to "be rectified."

Sometimes, to find the radical of a word, it is neceſſary to reſtore an elliptic word. Thus the word *Quack* affords no light till recombined with the omitted one *Salver*: *Quack-ſalver*; one who pretends to cure ailments by myſterious or cabaliſtic words. *Quow*, ſpeech, *ake*, ailment, *ſalver*, healer

Fallow

Fallow. There is no coming at the radical of this word by the ſound: it depends entirely on the ſenſe, which ariſes from one of the antienteſt cuſtoms. The *Mallum* or *Mallow* (for the laſt *m* liqueſies), was in Britain nearly what the *Campus Martius* was to the Romans The *Mallow-mot* differed from the *Wittenagemott*, in that the firſt was the general aſſembly of the *whole* nation; the other only of the principals of the land. This aſſembly was on the *Commons* either adjacent to the Caër (Town) or appropriated to that purpoſe, by the people. Whether the *Commons*, as repreſentatives of the nation, did not rather take their name from this meeting on the *Commons*, than from the *Commonalty*, a word in ſome meaſure derogatory from the ſupreme authority of ſuch a meeting, I leave to the reader to judge; but the *Common*, or the ſpot of ground itſelf, which undoubtedly derived its name from the *Meeting* or *Community* of *Mallum* or *Mallow*, was ſo inviolably privileged, as never to be incloſed, or cultivated as private property. Thence the word *Mallow* became generaliſed and applied to grounds that lay unſown. The *m*, in the antient Britiſh, deflecting into *f*, gave the word *fallow*.—Here it may be noted, that the *Malmotine* laws were attributed by *Jeffrey of Monmouth*, to a certain *Dunwallo Malmutius*. It is eaſy to ſee that *Malmutius* is a corruption of *Mallumot*, and the *Dun-wallo* is the *placitum generale*. It is the ſame as *Dun-mallo*, the *w* converting. He derives the *Martian Laws* from one *Martia*. They are the ſame laws, only with the the Roman Term of *Martius* (the *Campus* being elliptic) applied to the *Mallow* or *Mallum*.

The words *Fool* and *Mad* offer ſo ſtriking an example of the difference of ſounds, admitting an identity

identity of origin, that the omiſſion of the analyſis would be rather the greater fault. Both theſe words then derive from *Ul* or *Wul*, in the ſenſe of *Wood*. The antient Celts annexed to an uncivilized wild (or wood) man, the idea of *madneſs*, and expreſſed that idea by the word *fol* or *(of-ul)* from the *wood*. The French retain it to this day in the ſenſe of *wildneſs*. *Folle avoine* is *wild* oats. Our *weeds* are *wilds*. The Latin *Stultus* and *Stolidus*, derive from *Ul*, in the ſenſe of *Wood*. But in our current language, the word *fool* has received a farther alteration of the form, which alſo ſomewhat varies the ſenſe. The mutable initial, and the common Celtic paragogic *d*, make it *wold*, in which the *l* liquefying, as it conſtantly did, before our language received its preſent conſiſtence, it came to ſound *wood*, as *could* and *would* ſoften into *cou'd* and *wou'd*. In ſome parts of our iſland, *wood* and *woodneſs* ſtill ſignify *mad* and *madneſs*; but, with the uſual converſion of the *w* into *m*, (for even the *Saxon mit* became *with*) and a provincial deviation of ſound, it is now ſounded and ſpelt *mad*. Here, could a ſimilarity both of ſound or ſenſe tempt me to ſeek for a falſe ſupport of an etymological propoſition, I might ſuggeſt, that our word *mad* came from the Italian *matto*, which alſo ſignifies *mad*, or that *matto* came from *mad*. But neither is the truth. *Mato*, in the antient language of Spain and Portugal, ſignified preciſely a *wood*, from *Mayth*, growth, or grove, and analogically to the Celtic idea of a *woodman*, the word *matto*, mad, is rather leſs forcibly, thence derived than from the Greek ματαιος, *futilis*, as the academy *della Cruſca* would have it.

Here, it may be very plauſibly objected by the reader, that, at this rate, any thing may be derived from any thing, *quidlibet ex quolibet*, and the old joke of *Equus* coming from *Alfana*, but deviliſhly changed on the road, can hardly eſcape recurring

to

to the memory, to ſay nothing of Swift's mock-etymologies. To this objection there may be offered an anſwer drawn from the ſtricteſt truth: that whoever will candidly make the experiment, with a firm determination to reject all quaint, far-fetched, or forced derivations, and not to accept any but what are fairly traced, and made out ſo intuitively clear, as to command conviction, will find the philoſophical proceſs of etymology inflexible to any thing but ſatisfactory truth. He will find many words extremely difficult, and ſome impoſſible to reduce to their origin, which is condemned to perpetual obſcurity, their traces being obliterated, and their foundations irretrievably ſunk; the branch ſubſiſting, though the root is undiſcoverable, and not the leſs for that in exiſtence; for there is not probably a ſingle word in any language on the globe, that is purely arbitrary; no, nor ſo much as a ſingle letter, or form of a letter.

As to moſt of the monoſyllabic elementary words into which the analyſis reſolves, the compounds, not being, for the moſt part, to be found in any dictionary of any language dead or living, that is with perfect juſtneſs accounted for by the conſideration, that, in quality of radical keys or principles, they hardly ever occur in their primitive ſimplicity, or unaccompanied with acceſſaries which infinitely diverſify them. They are commonly inſeparable particles. This ſingle point would require an extenſive diſcuſſion.

Unfortunately, this incoherent, indigeſted, imperfect ſketch appears at ſuch a diſadvantge, that it is more likely to confirm than to remove that general opinion of the futility and fallacy of etymology, which ſo many miſerable failures in attempts at it abundantly authoriſe, and in which no one ever more ſincerely joined than myſelf. I had not the leaſt idea of deſperately taking up ſo loſing

a game, till I was betrayed into it by the apparent plauſibility of ſome conjectures, which offered here and there a kind of footing on this perfidious ground, that was at every ſtep ſinking under me. A few truths, or, what is the ſame thing, ſuch as I took for truths, amidſt a thouſand birth-ſtrangled errors, encouraged me to believe I was got on the right road: the ſatisfaction at which, made me ſome amends for the frequency of my falls; and thus I ſtumbled on, till I got upon what I have imagined ſafer ground, though ſtill far, far, ſhort not only of the end I had propoſed to myſelf, but of the means I had judged the fitteſt for obtaining that end. Means, of which I offer here a ſummary view, in order to point out, according to the beſt of my conception, the way in which I was ſtopped ſhort, ſo that in this indication I merely make the figure of a finger-poſt, ſticking where I am ſet faſt, and pointing out the road, in which I have no more the power to ſtir a ſtep.

My original idea then was to form a work in three parts:

Firſt. A Vocabulary of the Celtic radicals, on the analytic and ſynthetic plan of the Bramins *Sanſcort* †; authenticating every word, by a competent number of examples drawn from various languages.

Second. A Grammar, containing general rules of the ſynthetic method, explaining the manner of

† A ſummary account of the *retrieval* of the *Sanſcort*, or learned language of the *Bramins*, will be added at the end of this Eſſay. It is one proof of their great ſagacity. They have, with exquiſite art, ſhewn the the march of nature in her formation of languages, and in her producing the compound out of the ſimple. All the difference is, that their recovered language betrays too much of the ſymmetry and regularity of art, whereas the others carry with them all the wildneſs of nature. — The *Pracort* is the vulgar language, ſo called in contradiſtinction to the *Sanſcort*.

of

formation or growth of various languages, antient and modern out of theſe roots; the whole mechaniſm of language, and eſpecially of our own.

Third. An etymological Gloſſary of ſuch words and proper names in the Greek, Latin, and other languages, particularly the Engliſh, as may either lead to ſome intereſting diſcovery, or corroborate ſome doubtful point; to unite in ſhort, as far as it ſhould be in my power, the lights of the Nominaliſt with thoſe of the Realiſt.

Condemned to renounce this intention, I could only, in the ſpirit of literary communicativeneſs, furniſh this ſketch of my propoſed plan: nor can it be any mortification to me, its affording others room to think that I have no reaſon to regret my being ſtopped, in a career of expoſition to farther cenſure or ridicule. I am but too ſenſible, that the imperfection, the want of the neceſſary chain-work of allegations and proofs, leaves me no right to expect better. It is then entirely on my hopes of opening glimpſes of uſeful truth, that I found all my apology. I rely on the candor of the reader for his doing me the juſtice to ſee that that was my aim, however I may have miſſed the mark; nor will he, I hope, immediately condemn the whole of this eſſay for ſome partial errors of derivation, or even of inference, which he may very probably diſcover. The concluſion of my being wrong on the whole, from my not being right in ſome parts, would hardly be a fair one, eſpecially in a matter where the ſucceſs in one word is ſo independent of ſucceſs in another. Clear of the impertinence of dogmatiſing, all my pretentions reduce themſelves to the wiſh of having this eſſay judged with the ſame candor that I offer it, and leave it entirely under the reader's protection.

Such as from better knowledge, and from better judgment, ſhall ſee no reaſon to adopt my ideas,

can inſpire me with no ſentiments towards them, but thoſe of a ſincere ſubmiſſion, and wiſh to benefit by their ſuperior lights.

As to ſuch as are, in their judgments, actuated merely by the vulgareſt of all ſpirits, the ſpirit of contradiction, that vice of the meaneſt underſtandings, by which the itch of vanity is ſo miſerably gratified, I have not the leaſt objection to their treating this production with all the contempt they pleaſe; it cannot exceed my pity for that wretched turn of the head and heart: having always obſerved, that none are conſtitutionally more apt to ſwallow falſity, than thoſe who are the readieſt to reject truth; and no wonder: of the two, it is not truth that is the moſt congenial to them.

As to any thing farther, I have no ſort of attachment to my own opinion. I am very juſtly ſenſible of its fallibility; and, in truth, the only reaſon that occurs to me for my not intirely deſpiſing my own underſtanding, is the ſincere reſpect I never but find in it for that of others. If I have over-rated the reſult of my reſearches, in my taking it for a ſign or promiſe of ſucceſs, I am myſelf the firſt deceived. The marks of a right bottom did not the leſs paſs on me for the inconſiderableneſs of their appearance. Out of ſight of a looked-out for land, the lead of the deep-ſea line, which brings up nothing but ſand, mud, or ſhells, does not the leſs ſatisfy the mariner who has heaved it, that he is in ſoundings, that he has touched the ground, and may hope his port of deſtination. Mine, in this projected diſcovery, were I even as near to it as I preſume I am, I never now expect to reach; but leaving theſe lights, in the good faith of their not being falſe ones, I ſincerely wiſh a better voyage to more fortunate adventurers.

A Sum-

A

SUMMARY ACCOUNT of the *SANSCORT*

OR,

LEARNRD LANGUAGE of the *BRAMINS*.

THE grammar of the *Bramins* may be juſtly put in the rank of the moſt beautiful Sciences. Never were the analytic and ſynthetic method more happily employed, than in their grammatical works, concerning the language *Sanſcort*, or *Sanſkroutan*. This language ſo admirable for its harmony, copiouſneſs, and energy, was formerly the living language in the country inhabited by the *firſt* Brachmans. After a *great many ages*, it was inſenſibly corrupted, ſo that the language of the antient *Richi*, or of the *Vedams*, is often hardly intelligible, even by the moſt ſkilful, who only know the *Sanſcort*, fixed by the grammars.

Several ages after that of the *Richi*, ſome great philoſophers endeavoured to preſerve the knowledge of it, ſuch as it was in their time, which was the AGE of ANTIENT POETRY: Anoubhout was the firſt that formed a body of grammar. This is the *Saraſvat*, which according to the Indians, is the Goddeſs of Speech, or *Speech* itſelf. Though this is the ſhorteſt of all the grammar, yet the merit of its antiquity has brought it into the higheſt eſteem in the School of Indoſtan. *Pania* aſſiſted by *Saraſvat*, compoſed an immenſe work, containing the rules of the *Sanſcort*. King *Jamour* ordered it to be abridged by *Kramadiſvar*. *Katap* compoſed one more proper for the Sciences. There are alſo

three others, compoſed by different authors; but the glory of the invention is (ſtill) principally due to *Anoubhout.*

It is ſurpriſing, that the human mind has been able to arrive at the perfection obſervable in theſe grammars. The authors have, in them, by analyſis, reduced the richeſt language in the world to a few primitive elements, which may be looked upon as the *caput mortuum* of this language. Theſe elements are of themſelves of no uſe, and properly ſignify *nothing*. They have only a relation to an idea: for example, *Kru* implies the *idea* of action. The ſecondary elements, which affect the primitive, are the terminations which fix it for a *noun* or *verb*: thoſe according to which it ought to be declined or conjugated, a certain number of ſyllables to be placed between the primitives and theſe terminations, ſome propoſitions, &c.

On the acceſſion of the ſecondary elements, the primitive often changes its figure. *Kru*, for example, according to what is added to it, becomes *Kar*, *Ker*, *Kri*, *Kir*, *Kur*. Syntheſis re-unites all theſe elements and forms an INFINITE variety of common terms out of them.

The rules of this union or combination of elements, are taught by the grammar: ſo that a ſcholar, who knows only grammar, may, by OPERATING according to the rules on ONE root or primitive element, draw from it ſeveral thouſands of true *Sanſcort* words. This art has given the name to the language, for SANSCORT ſignifies *Synthetic*, or *compound*.

But as cuſtom makes the ſignification of terms vary infinitely, though they always preſerve a certain *relation* to the IDEA affixed to the root, it was neceſſary to determine their ſenſe by dictionaries; of theſe they have eighteen, compoſed in different methods. The moſt in uſe, and compoſed by *Amaraſimba*,

Amaraſimba, is ranged almoſt according to the method followed by the author of the *Indiculus Univerſalis*. The Dictionary, intituled, *Viſvalhedhanam*, is ranged in alphabetical order, according to the *final* letters of words.

Beſides theſe general dictionaries, every ſcience has its introduction, where the ſcholar learns the terms proper to it, which he would in vain ſearch for elſewhere. This was neceſſary to preſerve in the ſciences that air of myſtery ſo affected by the *Bramins*, that, not content to have terms unknown to the vulgar, they have diſguiſed the moſt common things under myſterious names.

The

The two following Eſſays were originally publiſhed in the Gazetteer, in form of Letter; they are now re-publiſhed, with alterations and additions.

ESSAY

ON THE

MUSICAL WAITS at CHRISTMAS.

IF merely the antiquity of a practice could be a juſtification, this of the Waits at Chriſtmas has inconteſtably that plea to offer in its favor. There is the higheſt probability of its having exiſted among the immemorial cuſtoms of this iſland; and very probably for ages antecedent to the introduction of Chriſtianity, which, while it rejected ſome points of the antient religion of antient Britain, tolerated, and even adopted others, where they did not interfere with the ſacred fundamentals of the Chriſtian doctrine. In this manner, certain cuſtoms of the Druidical times became ſanctified by the ingraftment of the truths of the Goſpel on them. An adoption in virtue of which thoſe truths found an eaſier admiſſion and eſtabliſhment than, humanly ſpeaking, was to be expected by too violent or too ſudden an innovation.

Thus, when the firſt Chriſtians, here in Britain, naturally proſcribed the *May-pole*, conſecrated to the *Religions of the Grove*, which ſtood in the midſt of every market-place of the kingdom, they ſubſtituted to it, with ſmall variation of form, but with an infinite difference of ſpirit, the *Holy-rood* or *Croſs*, which filling up the unpopular void, that the extermination of the May-pole would have created,

created, became an object of veneration on a more laudable footing. But the feſtivity, the mirth, which were even religious parts of the ceremony of the Druidical *Maſſes*, were too much in the taſte of the common people of Britain, for the traces of them to be ſoon intirely obliterated.

The May-pole then, crowned with its garland, continued at certain ſeaſons, to attract its circles of rural ſport and merriment, long after the religious ſenſe was departed, in which they had been originally inſtituted. They were even carried to ſuch a pitch, that ſo late as in Queen Elizabeth's reign, there was an act of parliament paſſed for putting them down.

Nor even to this moment are ſome of the cuſtoms of the *Religion of the Grove* aboliſhed.

On the firſt of *May*, or the beginning of the antient *Beltems* of the Druids, which laſted eight days, the ceremony of *Maying* is ſtill obſerved among ſome of the lower claſſes of the people.

In France, and eſpecially in Brittany the *A-guil'an-neuf*, or cuſtom of gathering the *Miſletoe* (Guy-ſeek, whence the Latin *Viſcus*) is not abſolutely aboliſhed. The expreſſion of *etre pris ſans vert*, applied to the fault, whether ſerious, or only jocular, of being catched without having ſome green leaves or boughs about one, alluded probably to ſome cuſtom which once obtained in that Religion the Grove.

The *Yule*, or ſeaſon which we now call *Chriſtmas*, preſerves one ſtriking inſtance of the power of cuſtom, to mix its impertinences with even the moſt ſacred ſolemnities. This *Yule*, or *High-maſs*, for this the word *Noel* imports, was of all the feſtivals the moſt joyous, not excepting even the Beltems of May, which was perhaps of ſuperior dignity, as being the capital ſeaſon of adminiſtration of Juſtice, from whence it took its name.

In the *Yule*, or holydays * of December, one would have imagined the institutors had had in view to atone, in all manner of ways, for the inclemency of the weather at that season, by great fires, and commutual merriment. It was then a general apprehension among the votaries of Druidism, that the Groves especially were peopled with aërial spirits, who were imagined to delight in the shelter of trees, which, in this northern parent-country of Druidism, was not quite, at that time of the year, in great luxuriance. These spirits then were judged to be but in an uncomfortable condition, by the winter's stripping their darling abodes of their foliage. It was in attention to this circumstance, that the antient Britons employed for the decoration of their houses, or, more properly speaking, of their bowers, branches of ever-green, in invitation to the spirits: a custom, which, however the motive may be abolished, is retained to this instant. That kind of verdure which is used to deck the windows, and old halls, we now, by metonymy, call *Christmas*.

This, or the like observance of this season of the year, was universal to almost all Europe, in the remotest ages, long, long, as it may be presumed, before the foundation of Rome.

= observe — our churches stuck with Holly & Missel to all this precise season only

* The word *holy*, applied here to this festival, is purely a corruption of *Yul*, or *the Hol days* (the days of the *wood*) and became, at length, general for any season of joy, But *Holy*, in the sense of *Saint*, of *hallowed (Haëlig)* has a different derivation. It signifies a consecration by common-consent, and includes the idea of *inviolability*. It had the same sense in the Latin *Sanctus*, but was occasionally extended to temporal things. Thus the word *Sacred* with us, always preserves its religious import, in a good sense; not so in the Latin, where it sometimes signified a person excommunicated, or devoted to perdition or death. It has its origin in the *touch* of the *Druidical bough*, of which the formulary of words accompanying it, determined the nature.

The

The *Saturnalia* were evidently a derivation from it; and to this moment, in the very northern parts of Europe, eſpecially in and towards Lapland †, where the Chriſtian religion has not as yet penetrated, at leaſt in all its purity; there are actually ſtill veſtiges of the ſolemnization of this ſeaſon in the antient form of the *Hool*, or *Yule*, upon the old ſyſtem of the *Religion of the Grove*. The Greeks, in imitation of the Druidical invitation of the Spirits of the Grove, inſtituted their feſtival of the *Preſence of the Gods*, on a tradition of their manifeſtation of themſelves by apparition or effects, and gave it the name of Επιφανια †, *Epiphany*, a term, which, as I before obſerved, p. 40, Chriſtianity afterwards adopted, and conſecrated to a more ſublime origin, the apparition of the miraculous blazing ſtar, which announced the birth of our Saviour, while its being exactly the twelfth day after Chriſtmas, fixes the ſeaſon of the Heathen *Epiphany*, in common with the *Yule* of the Druids, or feſtival of the *High-Maſs*. "BEFORE the eſtabliſhment of Chriſtianity "(ſays Baron *Holberg*) there were in Denmark, "games, or merriment, which laſted for ſix days of "the old year, and ſix of the new." Here is very manifeſtly the firſt origin of our *Twelfth-night*. Chriſtianity, which could not entirely aboliſh that feſtivity, without offering too great a violence to

* It is obſervable, that the *Laplanders*, according to *Sheffer*, abſtain every *Friday* from fleſh, inſtead of which they eat *fiſh*, or for want of them *milk* and *cheeſe*. This has been imputed to relicks of *Popery* among them. Is not there incomparably more reaſon to believe, that this is one of the many points of religion that Popery adopted from ſome cuſtom among the Northern Celts? Originally too, as the *Druids* were alſo phyſicians, this cuſtom might be rather an inſtitute of health, than of religion. The Druidical Lent was certainly no part of their religion; it was merely to favor the preſervation of various kinds of animals, by a tenderneſs to their young of that ſeaſon.

† CASAUBON. *Animad.* in Ath. lib. xii. cap. 2.

eſtabliſhed cuſtoms, gave it a more edifying direction to a more ſalutary epoch. Notwithſtanding which, it ſtill retained, in ſome points, a tincture of Druidiſm. The parade of the ever-greens is one, and the *muſic of the Waits* another. *of which Miſſelto is*

It was in this religion, particularly, that, for the celebration of its feſtivals the *Night* had, in general, the preference over the *Day*, as well as in their computations of time, where they employed, in the old Gaulick *ennuit*, for *to-day*, as we to this inſtant, continue to do the words *ſennight* and *fortnight*, for ſeven and fourteen nights. In Orpheus's hymns, the whole tenor of which confeſſes a Druidical origin, that bard, in one of them, addreſſed to the Night, celebrates her as the mother of all things. Νυξ γενεσις παντων. By *Dis*, or *ceſſation of exiſtence*, they underſtood the name of their deceaſed progenitors, *a Dite prognati*. Our Engliſh word *die* is contracted from a diſſyllable compounded of *de* privative and *ee* to exiſt. But, whatever were their reaſons for this preference, it is out of doubt that they generally choſe the dead of night for the celebration of their greateſt ſolemnities and feſtivals. Such aſſemblies then, whether of religion, of ceremony, or of mere merriment, were promiſcuouſly called *Wakes* †, from their being nocturnal. The maſter of the *Revels* (*Reveils*) would, in good old Engliſh, be termed *Maſter of the* WAKES. In ſhort, ſuch nocturnal meetings are the *Wakes* of the *Britons*; the *Reveillons* of the *French*; the *Mediánoche* of the *Spaniards*; and the *Pervigilia* of the

† You will indeed find in *Dugdale's* account of *Warwickſhire*, p. 525. that they were ſo called from ſhepherds feeding their ſheep at night. "*A paſtoribus* VIGILIAS *noctis ſuper greges* "*ſuos ſervantibus.*" The fact of their keeping their ſheep at that hour was very true: but it is with the reader to decide, which is the moſt likely to be the origin of this word.

Romans.

Romans. The Cuſtom of *Wakes* at burials (*les vigiles des morts*) is at this moment, in many parts, not diſcontinued.

But at the antient *Yule* (or Chriſtmas-time eſpecially) the drearineſs of the weather, the length of the night, would naturally require ſomething extraordinary, to wake and rouſe men from their natural inclination to reſt, and to a warm bed, at that hour. The ſummons then to the *Wakes* of that ſeaſon were given by muſic †, going the rounds of invitation to the mirth or feſtivals which were awaiting them. In this there was ſome propriety, ſome object; but where is there any in ſuch a ſolemn piece of banter as that of muſic going the rounds, and diſturbing people in vain? For ſurely any meditation to be thereby excited on the holineſs of the enſuing day, could hardly be of great avail, in a bed, between ſleeping and waking. But ſuch is the power of cuſtom to perpetuate abſurdities.

However, the muſic was called *The Waketh*, and, by the uſual tendency of language to euphony,

† That in Britain, there exiſted in the remoteſt ages inſtruments of muſic, admits at leaſt of great probability, on the authorities of numbers of the Learned. Without adopting the application of the name of *Hyperboreans* ſpecifically to *Britons*, though without the leaſt partiality, I hold it ſuſceptible of ſuch preſumptive proof as would be ſcarce ſhort of demonſtration, the very doubt about the application of that name giving room to think that it belonged to a people, who, like the Britons, had laid their country under a ſequeſtration from the reſt of the globe; all that I contend for is, that the *Hyperboreans* were people of the north, and ſurely among them, it is very allowable to rank the *Britons*. Plutarch then, in his *Treatiſe* on *Muſic*, obſerves, *that the preſents ſent to* Delos, *by the* Hyperboreans, *were accompanied with haut-boys, harps, and guitars.* *Pelloutier* furniſhes a number of proofs that the *northern Celts* not only had *Flutes, Guitars, Harps, Trumpets,* and other inſtruments; but that they were the *inventors* of them. So much, however, is true, that the names of moſt of them are purely Celtic.

ſoftened into *Waits*, as *workth* into *wort*, or *Checkths* into *Cheſs*, &c. *.

* *Cheſs.* This word offers an occaſion here of ſtarting a conjecture, which I ſubmit to the reader's examination. This game is univerſally allowed to be of the higheſt antiquity; thence that obſcurity of origin, whence the invention of it has been attributed to the *Aſſyrians*, and even to the *Bramins* of *India*, who undoubtedly play it, much as it is played in Europe. But, without any of that ſyſtmatical folly of ſeeking for every thing in Druidiſm, I ſhall only ſay, that I believe this game to be purely of the north-weſtern Celtic original, and to have been carried with the antienteſt Celtic emigrations into Aſia. It was early played in France, which ſome authors account for by bringing it from *Conſtantinople*. This would not be much forced, and might very well paſs. But it is not ſo eaſy to think, that it could get to *Iceland*, where my Lord *Moleſworth* was ſurprized to hear that it was a *familiar* game. Now Iceland was one of the laſt retreats of the every-where-perſecuted Druids. The Daniſh *Canute* is mentioned in hiſtory to have played it. Its name being mixed with the *Siege* of *Troy*, would corroborate this conjecture, if it ſhould be true, that the original of that poem was Celtic, and that the general fondneſs of the northern people for referring many cuſtoms and names to a Trojan origin, was not ſo much a ſilly antient prejudice, as a deduction from hiſtorical truth loſt in a fable, the tranſlaion of which, if it did not quite deſtroy the locality of the ſcene, as may be doubted, has at leaſt much disfigured the ſtory. *Palamit*, which ſignifies *ſkill of the head*, would eaſily ſuggeſt to the Greeks, the name of *Palamedes*, for the inventor. Some have juſt as happily found the name of *Cheſs*, in *Seſſa*, an Indian Prince, as that of *Check* in *Schah*, the name of king, in Perſia. The word *Check* much more probably ſignifies, *the hit*, or *ſtroke*, as *Check-mate*, the fatal or death-ſtroke. *Mat* (whence *Matar*) was antiently one of the words that expreſſed *killing*. Thence *Matador*. It is very remarkable, that about the year 1200, *Eudes de Sully*, the Head of the Univerſity of Paris, prohibited the Scholars *Cheſs*, or even keeping a Cheſs-board by them. This was, probably, not ſo much to break them of a game, which, innocent as it was, might however, too much ingroſs their time, as on account of its being one of the relicks of *Druidiſm*, which was at that time the more in horror, for that the *Albigenſes*, and other heretics, of various denominations, all palpably to be traced to their being a remnant of that antient *Religion of the May*, had got to ſuch a head, as to draw on them a *Cruzade* of the *Catholics* of thoſe times.

In

In ſhort, there are few of theſe ſuperſtitious practices, that, having no pretence to any ſanction from the ſacred ſimplicity of the true Chriſtian doctrine, a fair eveſtigation would not deduce from ſome point or ceremony of the antient Religion of the Grove. Probably too, ſuch of them, as were in themſelves innocent, Chriſtianity did not diſdain to adopt, and ſanctify to the ſervice of an incomparably better religion.

That the firſt Chriſtians leaned with the heathens in many points, in order to ſoften their prejudices, and to bring them by degrees to renounce their errors, is a fact atteſted by hiſtory and tradition.

as the jesuits do to the converted chinese

They found, among other cuſtoms, that of dancing, as well as ſinging, eſtabliſhed as a religious ceremony. Accordingly, they not only permitted dances, in the divine worſhip, but theirſelves practiſed them. The choirs of their Churches ſerved for that purpoſe. Nor was it till later times, when Chriſtianity had obtained ſuch a footing as not to need any more this complaiſance, that it purified the divine ſervice from that air of levity and indecency, of which dancing came at length to give the idea. I ſay, at length; for originally dancing at the greateſt ſolemnities no more conveyed any ludicrous notion, than the ſinging of Pſalms now does. They had religious *dances* †, as we have religious *ſongs*; commonly they joined both.

David before the ark

Turkish Derviches

But, whoever will, with that ſpirit of candor, which is the genuine characteriſtic of the ſacred

† Here may I be allowed to furniſh one proof, how far I am from adopting any falſity, though favorable, to a preſent point? The word *Præſul* has, in the ſignification of a *Biſhop*, or dignitary of the Church, been currently derived from *præ-ſaliens*, a leader of the *Chorus* of the *Salian* prieſts, or religious dancers. It is much more probably from the Celtic, a preſident of the ſpiritual and temporal Law. *Prelate* has the ſame ſenſe, but not from *Prælatus*.

Love of Truth, examine the origin of things, will with eaſe and certainty diſcover, that the *Druidical* ſyſtem, if it did not furniſh the greateſt part of the *Eccleſiaſtical Polity* of Chriſtianity, had, in many points, an admirable conformity to it.

You ſee in Cæſar's Commentaries, the ſublime functions of the Druidical Clergy, its power of excommunication, its immunities, its election of a kind of Pope, the quarrels about that election. You ſee the very model, in a few words, of the Romiſh Church. One of its greateſt names of dignity, a *Cardinal*, is probably Celtic, and indeed moſt of its eccleſiaſtical terms, as *Pariſh*, *&c.* in which light it may be ſaid, that the primitive Chriſtians, for rearing the fabric of their Church, took what ſuited them, of the ruins of demoliſhed Druidiſm, for a ſcaffolding; which they ſtruck, and put out of the way, as ſoon as they had finiſhed a much nobler ſtructure, and, as it is to be hoped, a more permanent one.

To attempt proving only by reſemblances of words or analogies, would indeed be vain, and preſumptuous; but if you conſider, withal, the two momentous truths taught by the *Druids*, an *over-ruling Providence*, and *the Immortality of the Soul*; that they had alſo their Lent, their Purgatory, their Paradiſe, their Hell, their Sanctuaries, and the ſimilitude of the May-pole, in form to the Croſs, &c. and you can hardly not ſee, in ſuch a conformity of faith and cuſtoms, at leaſt a clear prediſpoſition of things for the people of the north * to

* This was not all. *Rigord*, whom *L'Eſcalopier* quotes, mentions, that in the Gauls, and ſpecifically in Chartres, there exiſted, a hundred years, BEFORE (*N. B.* BEFORE) the birth of our Saviour, the prophetic tradition of a virgin that was to bear a ſon. VIRGO PARITURA. *L'Eſcaloperius, De Theologia veterum Gallorum*, Cap. X. He alſo obſerves, that the Egyptians held the ſame perſuaſion, " and not only worſhipped ſuch a *future*

embrace

embrace the divine truths of the Chriſtian Religion, eſpecially as their own was under a ſevere pro-

" Virgin-mother, *prior* to the birth of our Saviour, but ex-
" hibited the effigy of her ſon lying in the manger, in the manner
" the Infant Jeſus was *afterwards* laid in the Cave at *Bethlehem*."
(as in St. Luke, c. ii. v. 7.) *Deinceps Egyptii* PARITURAM VIRGINEM *magno in honore habuerunt; quin ſoliti ſunt puerum effingere jacentem in præſcpe, quali* POSTEA *in Bethlehemitica ſpelunca natus eſt.* For this paſſage Leſcalopier quotes a Saint of the Church, *Epiphanius*; I ſay quotes, becauſe his own authority is very ſlender.

This *Leſcalopier*, in his remarks on one of the preſiding *Spirits* of the *Druids*, called *Heſus*, ſuggeſts a not uncurious etymological conjecture, which I am the readier to offer, as being pregnant with a more religious illuſtration of the addition of the word *Chriſt*, to the ever-ſacred name of *Jeſus*. His words are theſe. " *Pro Heſo quidem Heum, nonnulli Eſum ſine aſpiratione ſubſtituunt,* " *vel Jeſum ſub Heſi nomine cultum volunt futili commento.*" Cap. V. *Futili*, and worſe than *futili commento* indeed, if that blood-thirſtineſs of his, in exacting human ſacrifices, which was imputed to him by the Romans, who, in that reſpect were perfectly ignorant, had been a truth; whereas, our *Jeſus* ſubmitted to be himſelf the expiatory victim. But this ſimilitude of names might, however, not improbably occaſion the addition of the word *Chriſt*, to diſtinguiſh him from the *Gallic Heſus*, or *Eſus*. Moſt writers currently derive this word *Chriſt* from the Greek Χριστος, *anointed*, analogically to the Hebrew word *Meſſiah*, underſtood in that ſenſe. This ſignification is extremely happy, appoſite, and in character for the divine perſonage, to whom it is conſecrated. And yet, there occurs an etymology of not leſs piety, and of more ſimplicity; the New Teſtament abounding ſo much in Græco-barbariſms, that *Druſius*, and after him *Cheytomæus*, have formed a whole vocabulary of them, in which both have ſometimes hit derivations from the *Aramæan* tongue, but have oftenеſt erred in not ſeeking for ſome of them in the *Celtic*, where they are demonſtrably to be found. In the even neceſſary light then of diſtinguiſhing the *Jeſus* of Judæa, from the *Heſus*, or the *Eſus* of the Gauls, what could be more natural than to ſay the *crucified Jeſus*, or the *croſſed Jeſus?* The whole ſtream of the hiſtory of the firſt ages of Chriſtianity, atteſts the infinite veneration, in thoſe times, for the ſign of the Croſs, as the diſtinctive character of religion. Etymologically ſpeaking, there is very little force on the ſound, and the greateſt authority from the ſenſe, to form the ancient word *Kruys* (a Croſs) into *Kruyſt* and thence Χριστος, in the like manner that ſome other Celtic words have, in the Greek Teſtament, been taken into the

ſcription,

ſcription, and that of the conquerors, the Romans, muſt, for obvious reaſons, have been an object of ſcorn and deriſion to the *Druids*, whoſe invention it originally was, in a ſenſe manifeſtly never more than allegorical. So the names of Apollo, Mercury, Mars, &c. might very well be as familiar to them as Cæſar ſays, not only on the account of thoſe names being of their ſpecial creation; but of their having alſo given them to Stars and Planets, a ſource probably pure at firſt, but whence, poiſoned in their courſe, flow all thoſe abſurdities of judiciary aſtrology, which are not perhaps to this day intirely exploded. But to propoſe to the Druids, or to their votaries, the eſtabliſhed religion of the Roman empire, that to them *bis cocta crambe* was juſt as likely to ſucceed, as a grave propoſal would be to us, at this time, to accept a ſyſtem of religion founded on *Bunyan's* Pilgrim's Progreſs, and to ſwallow for articles of faith, thoſe allegorical fictions of *Vanity-Fair*, of *Maſter Faithful*, of *Mr. No-good*, of the *Giant Deſpair*, and his *Wife*, &c.

That the Romans, however, on their proſcription of Druidiſm, made ſome trial of bringing in their heatheniſm, is not at all unlikely. The *Flamens* mentioned by *Jeffrey of Monmouth*, who has left us ſuch a rapſody of ſome truths, and more falſities, injudiciouſly collected from the ſongs of bards, adulterated with monkiſh fictions and abſurdities, whether no more than a *miſnomer* of

Greek idiom. Of the antient word *Kruyſt* then, either the Greek writers, or the Gallic pen-men, would eaſily make Χριϛος, which offered that very probable ſecondary ſenſe, in which the not leſs probable primary one came at length to be loſt. This, however, is no more than a conjecture, of which I at once offer the reaſons, and propoſe the reſult of them, with the utmoſt diffidence, with the utmoſt ſubmiſſion, and eſpecially with the utmoſt reverence.

the

the Druidical prieſts *, or whether real miniſters of the heathen religion of the Romans, do not, however, in either aſſumption, prove that their form of worſhip ever obtained, on this iſland, a ſolid or durable footing.

The Britons, reduced to the dreadful condition of abandoning the religion of their anceſtors, or of embracing the deſpicable one of the uſurpers of their country, or of having no religion at all, a ſtate, this laſt, utterly repugnant to mankind, would be in the beſt diſpoſition imaginable to receive a religion, not only ſo infinitely preferable to their own, not only conformable to their eſtabliſhed cuſtoms, in ſo many points; but that had not to them the demerit of exterminating theirs, being indeed rather a refuge to them than an oppreſſion. Conſequently Chriſtianity found, both in Britain and the Gauls, the happieſt preparation to receive it with open arms, and came in, as I have before ſaid, *ſede vacante.*

Accordingly it was planted on this iſland, and as the Biſhop of St. Aſaph, Dr. Lloyd, moſt truly obſerves, " *floriſhed here* BEFORE *it came to be* " *the eſtabliſhed religion at Rome, which was in the* " *reign of* Conſtantine, *the firſt Chriſtian Emperor* †,

Some years ago Mr. *Bullet*, of *Beſançon*, publiſhed a work, intituled, *De Apoſtolica Eccleſiæ Gallicanæ Origine*, to prove, that the Goſpel had been preached in *Gaul*, in *Spain*, and in *Great Britain*, in the life-time of the Apoſtles. I have not ſeen this work, but make not the leaſt doubt of his having eſtabliſhed his point. At leaſt, it muſt have been his own fault if he has not. Nothing is more demonſtrable. I have even ſtrong reaſons to believe,

also Author of Celtic dictionary

by St Paul - is not St Peter -

* The learned *Stillingfleet* has very juſtly obſerved, that *Flamen* was rather the deſignation of a Roman prieſt, than of a Druidical one.

† *Lloyd's Hiſtorical Account of Church Government, in Great Britain and Ireland*, p. 48.

that three of the Goſpels were originally written in Gaul: As to the fourth, I have ſome doubts about the locality of the compoſition. But this is a point of which the diſcuſſion does not belong to me, nor to the ſubject which gave riſe to this eſſay. I have only been induced to mention it tranſiently, by an obſervation of the little ſtreſs that has, in general, by moſt writers been laid on the great part the Britons had in the firſt authoritative eſtabliſhment of the Chriſtian religion, independently of the merit of Druidiſm, in its contribution, out of its ruins, to the fabric of its eccleſiaſtical polity. "It was *hence* (from BRITAIN), ſays the Biſhop of "St. *Aſaph*, after *Zozimus*, that *Conſtantine* had the "MAIN of his army, that was to defend him againſt "*Maxentius*, who ſet up an oppoſite title at Rome; "and it was in their preſence, ſays Euſebius, that "he firſt declared himſelf a Chriſtian, which it is "not likely that he would have done ſo publickly, "and in ſuch circumſtances, if he had not been "ſure that his *army* was of the SAME Religion." (Lloyd, p. 49.)

It is then a fact, not involved in the ſhades of fable, but clearly authenticated by Hiſtory, that *Britain* had by much the greateſt ſhare, under Providence, in giving to Rome, at once, its Emperor, and its Religion. A religion which, though not born in this iſland, was, at leaſt ſo tenderly and effectually nurſed and reared in it, to a ſtate of force and vigor, that preciſely here it was that it received a certain conſiſtence, and from here it was, that it firſt came abroad, formed into a regular body, to which it drew and united the diſperſed members in Europe, Africa, and Aſia. A point never ſufficiently particularized and illuſtrated; the conſideration of which alone might well reſcue theſe inveſtigations of our own domeſtic antiquities from any reproach to them, of their being merely literary

literary inutilities, or unſuſceptible of the moſt intereſting and inſtructive points of light.

To ſay the truth, the ſtudy of the northern antiquities, in general, ſeems too much neglected. Denmark, Sweden, Germany, as well as our own country, have produced ſome writers on this ſubject, who well deſerve the attention of the curious, to ſay nothing of what remains of the inſcriptions preſerved in the Runic or lapidary letters. Unfortunately the ſubject is not much in favor with the Public. But this I ſhould imagine no objection. To deſert a merit in diſgrace, may be a faſhion; but can never be a virtue.

ESSAY

ON THE

REAL SECRET of the FREE MASONS.

THERE is hardly any thing can be more unlikely, than that an Oath of Secrecy, of ſo tremendous a nature, as that of the FREE MASONS at their admiſſion, is by themſelves acknowledged to be, ſhould originally have had no foundation, but in ſo arbitrary and improbable a fiction, as that of the *Maſonry*, either of the Temple of Jeruſalem, or of that of any other remote country or age; or, worſe yet, no foundation at all; for ſurely there can be none, or leſs than none, in the humor of ſwearing a ſacred, inviolable oath, merely for the ſake of ſwearing it; ſince nothing can be more clearly preſumable, than that the Inſtitutes of that ſociety, ſuch as it exiſts at preſent, are not only perfectly innocent, but even laudable.

The inventors then of that oath, muſt have unpardonably trifled with the awful ſolemnity of ſuch an engagement, if, at the time of its firſt inſtitution, there had not exiſted a cauſe for that oath, proportionate, at leaſt in ſome meaſure, to its precautions againſt violation. And of this cauſe it is, that I now propoſe to offer the reſult of my attempt at an inveſtigation, a cauſe which will at once acquit the firſt authors of the original inſtitution of ſo heavy a charge as that of making light of the impoſition of a ſacred oath, and open a view into the ſhades of the remoteſt antiquity, with which this inſtitution has an immediate connexion, though it did not come into exiſtence 'till

after

after the Roman invaſion of Britain, and moſt probably, ſince the commencement of Chriſtianity in it.

As faſt and as far as the Romans got footing on this iſland, it was naturally their principal object of policy to extirpate the religion, laws, and cuſtoms of the Britons, which were peculiarly favorable to liberty; and, in their room, to ſubſtitute the Roman ſyſtem of government, in ſpirituals as well as temporals. But the religion of the Romans eſpecially carried in itſelf an invincible original objection. Their mythology could not, as I have precedently obſerved, but be matter of the greateſt ſcorn and deriſion to the Druids, whoſe invention it can be demonſtrated to have been, purely in an allegorical, but never in a theological ſenſe. Thence it came, that the names of thoſe fabulous Deities, Jupiter, Mars, Mercury, &c. ſo often uſed in allegory and aſtrology, muſt have been as familiar in Britain and in Gaul, as in Rome, Athens, or Egypt; to which laſt country they had probably been carried from the north of Europe, in that famous expedition of the Atlantics, or north-weſtern Celts, when they over-ran Europe, and a great part of Aſia and Africa; to the epoch of which, Sonchis the high-prieſt of Saïs referred Solon, for the ſatisfaction of his curioſity on various points of antiquity. It is then eaſy to conceive that the Druids, who were the governing party on this iſland, muſt at once deſpiſe and deteſt ſuch an abuſe of religion, ſuch a recoction of their ſtale chewed offals, as the erection of their own fictions, however originally ingenious, into objects of adoration. They would conſequently be the laſt men on earth to be themſelves converted, or to promote, eſpecially in their own votaries, a converſion to ſuch a worſhip.

But as the Druids loſt ground in their temporal power, they alſo loſt it in their ſpiritual. If the

heathen religion of the Romans could not prevail for itſelf, it nevertheleſs weakened the ſyſtem of the Druids; or. to expreſs myſelf more intelligibly, the *Law of the Grove*, a religion which *Plato*, *Pauſanias*, and others, allow to have been much more antient than the Grecian Mythology *. It was then this weakening, that made an opening favorable for the introduction of Chriſtianity, which was, doubtleſs, not barely known, but had gathered great ſtrength on this iſland, long before the Saxon Revolution.

The Druidical ſyſtem ſunk under no leſs than three enemies, the Romans, the Chriſtians, and a Schiſm, which had begun and prevalently proceeded againſt the Druids, in Pomerania, and other to us north-eaſtern parts of the continent, about the time of Pompey the Great. The votaries then of Druidiſm were, in this iſland, dwindled to a very ſmall number, and thoſe chiefly refugees on the borders of Scotland, when, on the final downfall of the *Picts*, being no longer in any number to protect themſelves from the rage of perſecution againſt them, in all quarters, they could find no ſafety but in an occaſional conformity to the predominant religion of the country.

Then it was, that they had recourſe to the uſual conſolation of the unhappy, the aſſembling, and making a kind of ſociety, at once, of affliction and religion. Their common calamity and oppreſſion naturally formed a bond of union among them, and laid the foundation of that prineiple of mutual benevolence and aid, which has traditionally, together with the oath, and other formularies of

* *Rhea* (the *Ray*) was the mother of the Gods: Themis *(The-Im)* the antienteſt of them: Πρισβυτατη θεων. There was long, in Greece, at Delos and elſe-where, no other image of the Gods, but a column, or Druidical May-pole.

aſſociation,

aſſociation, ſubſiſted, long after the original cauſe of an indiſpenſable ſecrecy had ceaſed, and was even ſo buried in oblivion, as to require its being dug up, by conjecture, out of the ruins of antiquity.

For as, in a courſe of years, the prejudices againſt Chriſtianity vaniſhed, and the antient adherents to the Druical ſyſtem were either all dead, or became ſincere converts to the eſtabliſhed religion, the original cauſe of thoſe meetings, and conſequently of their ſecrecy, was annihilated. Yet, as the tradition of the oath and of the cuſtom of aſſembling, had ſurvived the extinction of the danger, and even the memory of that danger; that inſtinct of an aſſociating ſpirit, as natural to mankind, became the foundation of a new inſtitution, in which the cementative principles of mutual benevolence and friendſhip commendably preſerved their place, without the leaſt tincture of that religious diſſent, which had been the firſt foundation of thoſe ſecret meetings.

However, though the deeply-reſerved † doctrines of the Druids were inconteſtably either the

† This turn of the Druids for inculcating a religious ſecrecy, to ſuch as they inſtructed in their doctrines, was of very antient ſtanding. *Frykius* reprehends very unjuſtly *Schedius*, for his application of a paſſage in *Selden's Syntagma de Diis Syris*, p. 35. to the ſecrecy exacted by the Druids. *Orpheus*, whom Selden mentions on this occaſion, was moſt probably a generical name for thoſe northern Druids, who began the ſchiſm from the allegorical to the literal ſenſe of their mythology, and founded the diſtinction of the *exoteric* and *eſoteric* doctrines. The ſolemnity of the oath, by which the Syrian Aſtrologer, or *Caldee Vettius Valens*, of *Antioch*, who flouriſhed before the decline of the Roman empire, bound thoſe to whom his doctrine ſhould chance to be imparted, is not uncurious. "I adjure you, ſays he, by the "ſacred circle of the ſun, by the various courſes of the moon, "by the powers of the ſtars, and of the Zodiac, not to com-"municate theſe doctrines to the illiterate or prophane, but "gratefully to remember the preceptor of them. *May the Gods*

models,

models, or furniſhed, at leaſt, the hints of a ſort of imitation to the Eleuſynian myſteries, which commanded the awe and reverence of Greece, and even of Rome, to ſuch a point, as to keep at a diſtance every ſuſpicion of immorality, or impiety; yet theſe innocent aſſemblies of the Free-maſons could not, in more modern times, eſcape the moſt injurious, and the moſt ridiculous reflexions of the commonalty, which, in all ages, and in all countries, never ſees in things but juſt what it likes to ſee, or is ſeduced to believe is in them.

To ſay the truth, there was, in the *firſt* foundation of the meetings of the Free-maſons, ſome very untoward circumſtances, which were very innocently and independently inherent to the very eſſence of their cauſe. In the firſt place: the aſſemblies were originally in the dead of night, an hour not at all choſen for the ſake of guilty concealment, but becauſe it happened to be ſpecifically the time conſecrated not only to the ſolemnities of the Druidical religion, but to any extraordinary mirth, feſtivity, or revels *(reveils)*. When the aſſembly was for a religious purpoſe of hearing inſtruction, it was called *Sabaith*, whence the French expreſſion, " *aller au Sabat*," (as in p. 44.)

" *aforeſaid fulfill the wiſhes of ſuch as ſhall keep this oath invio-*
" *late; the contrary to thoſe who ſhall break it!*"

" Orpheus (adds Selden) uſed to exact indiſpenſably an oath
" of this kind from his initiates;" and *Julius Firmicus* follows this cuſtom in his Preface to the VIIth book of his *Matheſis*. Moſt probably there exiſted various formularies of oaths, according to the degree of ſacredneſs of the exigence of the occaſion, which could hardly be greater, than that of the Free-maſons aſſembling; their lives, very likely, depending on the ſecrecy of them. They had alſo formularies of public curſing. *Anathem* is currently derived from Αναθεμα: but is there ſuch a word in the Greek language? As to Αναθημα, it has a very different ſenſe. *Gifts hung up in temples, or ornaments*; but in Celtic, *Anathem* has very clearly the ſenſe of *let him be curſed. An-aith-im.* See *Galatians*, ch. i.

But

But as theſe meetings muſt have been ſovereignly obnoxious to the Chriſtians of thoſe days, they not only perſecuted but decried them, in the heat of pious zeal, accuſing them of much ſuch abominations as had been very falſely imputed to themſelves, by the heathens, before the liberty of their public worſhip had done juſtice to the innocence and purity of their private.

Secondly. Not only the hour of meeting, in the dead of night, bore an unfavorable aſpect, but even the place of aſſembly admitted a ſiniſter conſtruction. The Druids, agreeably to their ſyſtem of preferring the night to the day, and ſhades to the broad day-light, ever choſe for their places of teaching their diſciples (which was a diſtinct function from that of their religious diſcourſes or ſermons) the depths of the gloomieſt groves *, or ſubterraneous grottos, probably in favor of the greater awe, and of the leſs diverſion from attention, by ex-

* *Docent Druidæ multa nobiliſſimos gentis clam et diu, vicenis annis, in ſpecu, aut in abditis ſaltibus.* Pomponius Mela. Theſe aſſemblies for inſtruction were metonymically called *Eyſ-cal*, or learning of the *Law*, ſpiritual and temporal, the one inſeparable from the other. From this word the French made their *Ecole*, and we our *School*. But when this place of inſtruction was by the Chriſtians removed to a *Houſe*, and included both the inſtruction of the Catechumens, and celebration of *Divine Service*, the word *Ey-cal* received the addition of *Huys* or *Houſe*, and became *Ey-cal-huys*, in the Welch (by contraction) *Eglwys*, whence the barbarous Greek word Εκκλησια, and the Latin *Eccleſia*. The word *Ey*, in the double ſenſe of the *Law*, above-ſpecified, appears to have entered into the formation of many of our eccleſiaſtical words. When public counſels were convened on purely political or military purpoſes, they were ſimply called *Commons:* when on account of the *Law* or *Ey*, by the *Eyſ-weghs* (Evêques) or Biſhops, they were termed *Ey-commons*, thence rather more naturally the word *Oecumenical Councils*, than from that Græco-barbariſm οικουμενικος, "*becauſe*, N. B. *becauſe* they re-"ſpected the whole *habitable* world." The reader will pleaſe to decide on the compariſon of the two derivations. *Ey's-check* ſignifies a Law-controll, not improbably thence was formed our word *Exchequer*.

ternal objects. "*The Druids* (ſays *Pomponius Mela*) "*teach the firſt of the nobility, long and ſecretly, for* "*twenty years together, in caves, cells, or the moſt* "*hidden receſſes of woods.*"

No wonder then, that this double privacy of time and of place inſpired the enemies of Druidiſm with the moſt ſiniſter ſuſpicions. It is natural to believe what one's paſſions make one wiſh to believe: and the motives of their real zeal, as well as real intereſt, would powerfully concur to promote every thing that could weaken the attachment to, or veneration for a religion, on the ruins of which depended the erection of ſo incomparably a better one.

I would be very far from inſinuating, that the Druids were intirely innocent of that tenet of propitiation of the infernal powers by human victims, which is, however, incomparably leſs execrable than the *Autos de Fe*; but, I have many reaſons to think, the ſpirit of the antient Laws of *Britain* was particularly averſe from ſpilling human blood, and guarded the life of the ſubject with all imaginable tenderneſs. The paſſages in *Cæſar*, and in *Strabo* (who very probably only copied *Cæſar*), which mention the coloſſal ſtatue made with oſiers, or with ſtraw, ſtuffed with men, and burnt, are, if true, great reproaches to the humanity of the Druids; but they are very ſuſceptible of doubt. Exaggerations were very common in antiquity. The whole ſtory might have ariſen from the antient cuſtom on this iſland, of hanging criminals in chains; to which, probably was added, the circumſtance of burning them, much as they do women for petty treaſon: a circumſtance from which I have heard the word *Tyburn* (Tie-burn) derived, if not ſolidly, at leaſt ingeniouſly.

All this, however, no doubt, concurred to increaſe that prejudice againſt the *Druids*, which

was

was a very antient one, as they were indiſputably included in the name of *Magi*. The Greeks eſpecially muſt, on that ſame account of religion, have abhorred them and their doctrine. They were theirſelves apoſtates from the religion of Themis, which was demonſtrably the religion of the May, and had ſet up a new one, which would only make them the more inveterate for its proceeding from the old. Nor was this averſion mitigated by the circumſtance of *Xerxes* having, in his invaſion of Greece, deſtroyed, at the inſtigation of the *Perſian Druids*, or *Magi*, all their idolatrous temples, on the antient Druidical principle, that the Deity was not to be ſhut up within four walls, there being no temple worthy of the Majeſty of God, but the univerſe, and the heart of an honeſt man; and that eſpecially it was the height of impiety to attempt exhibiting any image of the Deity under a human form. To the Greeks then, in the ſpirit of their adulterated religion, this deſtruction of their temples and idols, on the remonſtrances of the *Magi*, muſt have appeared an atrocious ſacrilege, combined eſpecially with the odious circumſtance of an invaſion. Even Plato himſelf could not reſiſt ſuch a torrent of prejudice, and is not favorable to them in his *Republic*, though in his *Alcibiades* he does them more juſtice. In Greece then, whence Rome imbibed many of her opinions, the religious ſyſtem, and name of the Magi, were vulgarly in diſeſteem, if not in horror. The magic wand, which was nothing but the bough, or ſtaff of juſtice, and the *circle* deſcribed by it for an arreſt, either in civil or criminal cauſes, to the tranſgreſſion of which the moſt dreadful ideas † were annexed by the *Druids*,

† ——— ——— Falſis terroribus implet
Ut Magus ——— ——— ——— ———
HOR.

or *Magi*, being not only aboliſhed by diſuſe, and ſupplanted by other forms of judicial procedure, but proſcribed by another religion, the real things, or the cauſes of thoſe words of *Wand* and of *Circle*, became obliterated, while the words themſelves, ſtill ſubſiſting, combined with impreſſions of terror, created that ſiniſter interpretation of the magic art, which kept its ground for ages *, and is not perhaps to this moment totally eradicated.

To theſe antient cauſes of traditional ſuſpicions and obloquy, there were added, in the more modern times, other aggravations. Druidiſm, which had been for thouſands of years the eſtabliſhed religion of the Gauls, and eſpecially of Britain, very preſumably its ſpring-head and center, could not, humanly ſpeaking, be well ſuppoſed to loſe, all on a ſudden, its hold on the minds of whole nations. The generality of the people might, and did, embrace the better religion of Chriſtianity; but there would ſtill remain ſome exceptions, ſome adherents to the antient ſyſtem of worſhip, in whom the pious zeal of the primitive Chriſtians, eſpecially in the fervor and jealouſy of a new converſion, would ſee nothing better than obſtinate heretics, whom it was meritorious to purſue with fire and ſword. Natural too as it is for men, by way of ſelf-juſtification, to blacken thoſe they oppreſs, they imputed a thouſand horrors to thoſe fellow-creatures of theirs, already too unfortunate in their blindneſs to a ſaving and ſuperior light, not to deſerve rather pity than puniſhment.

* At *Boſton*, in the beginning of this century, a number of innocent perſons were judicially murdered, on a charge of ſorcery and witchcraft. It is very remarkable, that nothing contributed ſo much in *Britain*, to annihilate the *Magic Art*, as the repealing ſome few years ago, the *Law* AGAINST it.

In-

Independently then, of the abſurd horrors imputed to men probably innocent, in their private meetings, of every crime, but that of their conſcientious, though miſtaken attachment to the religion of their fathers, an attachment which rather forms a preſumption in favor of their morals, than it gives reaſon to ſuſpect them; independently, I ſay, of ſuch cruel calumnies; theſe wrongs received ſtill a farther aggravation from the charge laid to them, of a doctrine, which it is the higheſt probability they never held, at leaſt in the ſenſe it was made a crime of to them, that of the *Ditheiſm*, or the ſuppoſed Manichean Doctrine of the *Good* and the *Evil Spirit*; or, in other words, of *God* and the *Devil*.

Here it wonld lead me too far from my immediate ſubject, to enter into the diſcuſſion of the great room there is to doubt of the exiſtence of ſuch a perſonage of *Manes*, which may itſelf be as fictitious as both *his* name, and that of † *Scythyanus*, his preceptor, undoubtedly are. But the word *Manichæans* gives, in its decompoſition, clearly the ſenſe, of the *religioniſts of the Grove*, which I do not here particulariſe, that I may not be imagined to lay any ſtreſs on any thing ſo precarious as etymology, though the leaſt receivable an one I could offer, could hardly be more abſurd than the ſtrange, incoherent romance of the Perſian *Manes*, who has, at a great expence of imagination, been made the founder of a doctrine, which had exiſted for ages before his ſuppoſed birth, and was long preſerved in various parts of the world, in Aſia, Africa, and Europe; but in France eſpecially, under the name of *Manicheiſm*, which

† *Scythianus* is but another word for *Northern*. It is not eaſy to believe it the name of an *Arabian*; at leaſt it has not at all that complexion.

was

was nothing more than the remains of the *Religion of the May*, of Druidiſm, in ſhort. But if the doctrine of the Druids may be judged by that of the *Magi* of Perſia, there never was a more groundleſs accuſation than that of their making any power co-ordinate with that of God, whoſe ſupremacy was the capital tenet of their religion. It is, however, but too true, that with this primary, this ſublime, this divine truth, there came to be errors mixed ; which, as it is the nature of errors, begot other ſtill greater ones.

The Druids then invented, or adopted, moſt probably in favor of the multitude, the ſecondary doctrine of *Spirits* or *Imps* (whence the mythological words *numen* and *nympha)* with which their fertile imagination peopled every part of the creation, ſun, moon, ſtars, planets, air, earth, water, fire, mountains, vallies, groves, rivers, and even ſhips. They animated every thing. To theſe ſpirits they not only aſſigned their reſpective departments and functions in the natural world ; but, purſuing the idea, they created allegorical perſonages, under the myſtic adumbration of which they conveyed truths, moral, natural, and religious : thence their *Jupiter*, the Spirit of paternal Goodneſs ; *Pallas*, the Spirit of Wiſdom and of Arts; *Mars*, the Spirit of War; *Ceres*, the Spirit of Agriculture ; *Juno*, the Spirit of conjugal Union ; *Venus*, the Spirit of genial *Love* ; *Bacchus (L'Iber, L'Yvre)* the Spirit of Drinking; *Oſiris*, the Spirit of Government; *Iſis*, the Spirit of Nature, *&c.* Names of fancy, which, being aſſumed by real human perſonages, came afterwards to be literally underſtood : and theſe imaginary abſtracts paſſed (as abſtracts often do to this day in argument) for eſſential ſubſtances. Thence aroſe another mythology, in which the Egyptian, the Greek, and the Roman Gods mani-,

feſtly

feſtly ſprung out of the corruption of Druidiſm, or rather of the worſt part of Druidiſm.

Theſe ſpirits were alſo divided into claſſes; but principally into the celeſtial and infernal, to whom were aſſigned their nature and manſion, according to the prevalent idea, among the antient Celts, of heaven and of earth. Heaven they conſidered as the origin of all good, natural and moral. Earth of all evil. Every thing pure, every virtue, every bleſſing, in every ſenſe, they believed deſcended from on high, from the celeſtial regions. Every thing groſs, polluted, painful, wicked, they imputed to terreſtial influence. Dreams they accounted earthly vapors. Man, whom they eſteemed a production out of the earth, they judged to retain too much of the groſs earthy nature to aſſign any part of him a place in Heaven; but, as the immortality of the ſoul was one of their principal tenets, their imagination provided for him, not only a place of puniſhment and of ~~gratification~~, but of rewards, in the boſom of the earth, from whence he ſprung. Thence the *Elyzium*, adopted by the Heathens of Greece and Rome, in which the ſouls of the brave and virtuous were to remain proviſionally till this time of their recall iuto the animation of ſome human creature; for there is not the leaſt ground to charge the Druids with the tenet of the tranſmigration into animals of any other ſpecies. The Odyſſey, and the ſixth botk of Virgil, contain, with no variations but thoſe of a poetical licence, the Druidical mythology on the ſtate of the dead.

This is in brief their doctrine of good and evil ſpirits, ſubordinate to one ſupreme God: a doctrine in which there was more of folly than of guilt; but the miſ-interpretation of which, combined with ſo many prejudices againſt them, antient and modern, ſeconded withall by the jealous zeal of the religion

in

in power, could not but reduce the unhappy remnant of the Druidical votaries to the laſt extremities of ruin and deſpair. In France, they never appeared in any conſiderable body after the deſtruction of the *Albigenſes*, by the *Cruzade* begun againſt them under *Simon de Montfort*. In Britain, after the reduction of the Picts, ſuch as held out againſt the new religion, would naturally form aſſemblies, for the ſafety of the members of which, the utmoſt privacy was required, for reaſons of fire and faggot. This probably produced the oath of inviolable ſecrecy, in nearly the form it is now adminiſtered to the initiates of Free-maſonry.

Hitherto I have not made uſe of any argument drawn from words or proper names to eſtabliſh the conjecture of this exiſtence of a Druidical remnant, of which the difficulty would be to believe, that, after the deſtruction of the main body of Druidiſm, it did *not* exiſt, eſpecially in Britain, the head-ſeat of it for ages. Proceeding then on the ſtrongeſt preſumptive conſequences from eſtabliſhed facts, from things, in ſhort to words, the name of *Free-maſon* offers a corroboration, of vhich I readily ſubmit the degree of juſtneſs to the judgment of the reader.

The adherents to Druidiſm had various names, *Guydelians*, *Paulicians*, *Manicheans*, *Leogrians*, *Oughers* *, *May's-ons*, beſides others.

* *Oughers*; this word originally ſignified, *Men of the Druidical Law*. It has been corrupted into *Ogres*, of whom you read in old French Tales and Romances, that they were huge cannibals or man-eaters. Such, in thoſe barbarous times, was the ſtile of blackening thoſe adherents to the religion of their fathers. *Britain* was called *Leogria*, as being the original country of that Law of the *May*. The name of *Guydelians* has been by ſome miſtakingly applied to a people: it means the followers of the *Guy* or *Miſletoe*. The French derive currently their *Payen*, in the ſame ſenſe of *Heathen*, from *Paganus*, which they trace to that ſenſeleſs word *Pagus*, for a reaſon too futile, and

Oughs.
among imaginary
beings. Fairies
Elves.
Oughs.
Shakespear-
mer. &c. A Wind.

But

But as the word *May's-on* is here the particular object of enquiry, I ſhall principally confine myſelf to it: and even upon that, without puſhing the analyſis lower, I ſhall only obſerve that, in the ſenſe of the *bough*, or office of juſtice, the word *May*, is primitive to the month of *May*, to *Maia*, the Goddeſs of *Juſtice*, to *Majeſtas*, and to the proper name among the Romans, of *Maius*, *Magus*, or *Majius* †. Conſidering too, that the *May* (Maypole) was eminently the great ſign of Druidiſm, as the Croſs was of Chriſtianity, is there any thing forced or far fetched in the conjecture that the adherents to Druidiſm ſhould take the name of *Men of the May*, or May's-ons? Here the *on* ſtands for

eſpecially too falſe, to bear ſpecification. *Paganus*, in fact, derives from *Payen:* this anſwers to our old word *Paynim*; which, though it came at length to ſignify *Heathens*, in general originally meant a worſhipper of the *May*; a *Payinhom*, or, as the labials *P* and *M* frequently convert, a *Mayinhom*, *May's-hom*, or *Maſon*, words not more eſſentially different than Henriques, Kenrick, Henry and Harry, which are at bottom all the ſame name. The feſtival *Maiume*, in Syria, near Gaza, aboliſhed by the Emperor Arcadius, and ſaid to have taken its name from a *Country* village, was more likely a *May-feſtival*, or *Mai-chommé*, inſtituted there by ſome of the northern military, in the ſervice of Conſtantine. This, however, is only a ſlight conjecture.

† It would not be difficult to demonſtrate, that moſt of the proper names of the Romans, the ſenſe of which has remained unaccounted for by the writers on the Roman antiquities, are nevertheleſs pregnant with meaning, in their deduction from a Celtic origin. *Cato* ſignifies one belonging to the army. *Cæſar* (rather than from *Cæſus*) a man of authority. *Rutilius*, a Staff-officer. *Brutus* (the ſame as our *Bert.*) illuſtrious. *Catullus*, an officer in the army, &c. Thoſe of the Roman names not deriving from ſome particular quality, incident, or defect, were generally taken from civil or military authority. The word *Caius*, which, in the Celtic, ſignifies *governor* or *ruler*, ſtrongly confirms Plutarch's account in his Roman queſtions, of that formulary pronounced by a Bride to her huſband on their wedding-day. "*Ubi tu eris* CAIUS, *ego ero* CAIA." "Where you "are Maſter, there will I be Miſtreſs." —— *Plutarch's* miſtake lies only in his deduction of it from an unmeaning proper name. *Caius*–

homme, as it does in the very politeſt French to this day, *on dit* for *homme dit*; or as antiently *Preudon* for *Preudhomme*, as may be ſeen on the tomb of one of the High-conſtables of France, or as in our own language *Parſon* for *Par-reich's homme*, or *Pariſh-homme*. The epithet *free* would alſo, with perfect propriety, and for obvious reaſons, be prefixed to the name *May's-on*.

I am the more inclined to embrace this conjecture, for that the word *Hiram* (which is made the foundation of the now adopted name of *Maſonry*, and of the ſtrange ſtory of the architecture of the Temple of Jeruſalem) ſignifies preciſely the *high-pole*, or holy bough. In this ſenſe it is radical to *Ramus*, which ſignifies either a *pole* or a bough. It exiſts at this day in our provincial word, a *Ram-pike*, or *blaſted bough*, which has ſome affinity to *Ramus fulguritus*, but the ſenſe is extended to *blaſted*, *withered*, or *dead*. This ſingle word, however, of *Hiram*, not improbably furniſhed the hint afterwards inlarged into all that fabulous foundation of *Maſonry*, after that the real cauſe of the name of *May's-on* had been aboliſhed, and loſt in the ſhades of antiquity. Many of its fables, and eſpecially of the metamorphoſes, were derived from ſome ſuch caſual ſimilarity of ſound. For example, *Ow*, happened to ſignify in the Celtic, at once *vegetation*, and a *Cow*; thence *Io*, the Druidical *Spirit* of vegetation changed into a Cow. If a man happened to have the proper name of a flower, the bards or poets changed him into it, if it ſuited their purpoſe of moral or amuſement. Their invention furniſhed them with the circumſtances.

As the more modern Society then of the *Free Maſons* had intirely loſt ſight of the origin and deſign of their antient inſtitution, they diſtorted into the ſpurious words *Maſon*, the genuine appellation of *May's-on*, and having once diſfigured

that

that old term, they built on the foundation of another word, *Hiram*, the ſenſe of which was equally wreſted, that fiction, which is no farther reprehenſible, than that they needleſsly quit a true ground, to ſtand upon a falſe one: and, to this new-adopted ſyſtem, they conform ſuch of their formularies of aſſociation, as were not included in what remained to them of their old traditional ones. Theſe, though the cauſe of them had long ceaſed, they ſtill preſerved pure and adulterated from any miſtake occaſioned by a ſimilarity of ſound.

From the premiſes there alſo appears clearly the reaſon why the ſociety of the *May's-ons*, or adherents to the *Religion of the Grove*, ſhould be more peculiarly national to Britain, than to any other part of the world. This country was, in all probability, the parent of Druidiſm.

I cannot conclude this eſſay, without a very ſincere proteſtation, that in this enquiry, which I judged matter not only of curioſity, but of inſtruction, being ſo intimately connected, as I conceive it, with the antiquities of a country ever dear to my heart, I have not had any the leaſt intention of diſreſpect or offence to the Society of the Freemaſons. I have not a ſingle doubt of its being conſtituted on any principles leſs innocent, or leſs laudable, than thoſe of a ſpirit of ſocial inſtinct, and of univerſal charity and benevolence to mankind.

F I N I S.

ERRATUM.

Page 119. l. 20. *for* gratification *read* purification.